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A MOST IMPORTANT SPIRIT DISCLOSURE OF CONCEALED HISTORICAL FACTS.

The Great Hildebrand Confesses His Fearful Crime, Through the Mediumship of Alfred James.

GREGORY VII. (The Greatest of all the Popes.)
Good Day:—I come here by force, as the preceding speaker (the spirit of Plotinus) told you; and what is worse, I am forced to tell you exactly what I did, when here in the mortal form. When living on Earth I was known as Pope Gregory VII., and what I am here for to-day is to own to the destruction, in A. D. 1075, of the Library of the Palatine Apollo, which contained the whole of the writings of the School of Alexandria from the days of Potamon to the days of one Maximus. And what was my excuse for its destruction? Religious bigotry. I made the excuse for it, that I did not want the clergy to have their minds diverted from their holy work by studying heathen literature. But the real cause of my action in that matter was, that there were recorded in that library all the facts that would prove that no such person as Jesus of Nazareth ever existed; and therefore, seeing the weakness and insecurity of my position, I did all I could to strengthen it, by letting as few as possible know what the real contents of that library were. I am here also to state that there is a power—a band of spirits now occupying a position that enables them, when they want a man to return here and atone for the wrongs he has done during his mortal life, to force him to come back and communicate the truth. By the force of truth itself, he is compelled to come back and acknowledge his wrongs. It is the same with spirits as with mortals; they love power and hate opposition as much there as they did here. That is all I have to say.

[We take the following account of Gregory VII. from Chambers' Encyclopedia.—Ed.]

“Gregory VII., pre-eminently the historical representative of the temporal claims of the mediæval papacy, was born about 1028 A. D. at Siena, a village in the southern border of Tuscany. Whether his family belonged to the burgher or the noble class, is disputed by his biographers. His family name, Hildebrand, would imply a Teutonic descent; but by birth and education, at least, he was Italian. His youth was passed at Rome, in the monastery of St. Mary, on the Aventine, of which his uncle Lawrence (afterward bishop of Amalfi) was abbot. From Rome he passed into France, where he entered the celebrated monastery of Cluny, in the schools of which he completed his education; and from the strict ascetic observances there practiced by him, he acquired those habits of austerity which distinguished his entire life. He visited the court of Henry III., and obtained by his preaching the reputation of great eloquence. On his return to Rome he became the chaplain of Gregory VI.; but after the death of that pontiff, he again withdrew to his former retreat at Cluny, from which he was only recalled by the earnest appeal of the new and zealous pope, Leo IX., whom he accompanied to Rome in 1049. Under this active and devoted pontiff, Hildebrand exercised great influence. He now, for the first time entered into holy orders, and was eventually created cardinal. Besides the important domestic employments which were assigned to him, he was sent as legate to the important Council of Tours, in which the cause of Berengar was examined. Under all the short but important pontificates of the successors of Leo IX., who are known in history as the German popes—Victor II., Stephen IX., Benedict X., and Alexander II.—Hildebrand continued to exercise the same influence, and by inspiring into their government of the church, the great principles to which his life was vowed, he prepared the way for the full development of his own theory of the papacy. He was unanimously elected at Rome, without awaiting the imperial authorization, three days after the death of Alexander II. The German bishops who feared the strong arm of those reforms of which his name was a guarantee, endeavored to prevent the emperor Henry IV. from assenting to the election; but Henry gave his approval, and the new pope was crowned, July 10, 1073. From the date of his election, the pontificate of Gregory was one life-long struggle for the assertion of the principles with which he believed the welfare of the church and the regeneration of society itself to be inseparably bound up. Regarding as the great evil of his time the thoroughly secularized condition of the church in a great part of Europe, and especially in Germany and Northern Italy, he directed against this all his efforts. The position occupied by the higher clergy as feudal proprietors, the right of investiture with the temporalities of benefices claimed by the crown, the consequent dependence of the clergy upon the sovereign, and the temptation to simony, which it involved, were in the mind of Gregory, the cause of all the evils under which Europe was groaning; and of all these he regarded investiture as the fountain and the source. While therefore he labored by every species of enactment, by visitations, by encyclical letters, and by personal exhortations, precepts, and censures, to enforce the observance of all the details of discipline— celibacy, the residence of the clergy, the instruction of the people—and to repress simony and pluralism, it was against the fundamental abuse of investiture that his main efforts were directed. In the year after his election, he prohibited this practice, under pain of excommunication, both for the investor

and the invested, and in the following year he actually issued that sentence against several bishops and councilors of the empire. The emperor Henry IV., disregarding these menaces, and taking the offending bishops under his protection, Gregory cited him to Rome, to answer for his conduct. Henry's sole reply was a haughty defiance; and in a diet at Worms, in 1076, he formally declared Gregory deposed from the pontificate. Gregory was not slow to retaliate by a sentence of excommunication; and in this sentence, unless revoked or removed by absolution within twelve months, by the law of the empire at the time, was involved the forfeiture of all civil rights, and deposition from every civil and political office. Henry's Saxon subjects appealing to this law against him, he was compelled to yield, and, by a humiliating penance, to which he submitted at Canossa, in January 1077, he obtained absolution from the pope in person. This submission, however, was but feigned; and on his subsequent triumph over his rival, Rudolf of Swabia, Henry resumed hostilities with the pope, and in 1080 again declared him deposed, and caused to be appointed in his place the anti-pope, Guibert, Archbishop of Ravenna, under the name of Clement III. After a protracted siege of three years, Henry, in the year 1084, took possession of Rome. Gregory shut himself up in the castle of St. Angelo. Just, however, as Gregory was on the point of falling into his enemy's hands, Robert Guiscard, the Norman Duke of Apulia, entered the city, set Gregory free, and compelled Henry to return to Germany; but the wretched condition to which Rome was reduced obliged Gregory to withdraw, first to Monte Cassino, and ultimately to Salerno, where he died, May 25, 1085. His dying words are a deeply affecting, yet stern and unbending profession of the faith of his whole life, and of the profound convictions under which even his enemies acknowledged him to have acted. ‘I have loved justice and hated iniquity; therefore, I die an exile.’ The character of Gregory VII., and the theory of Church-polity which he represents, are differently judged by the different religious schools; but his theory is confessed by all, even those who most strongly reprobate it as an excess, to have been grand in its conception, and unselfish, in its object. ‘The theory of Augustine's City of God,’ says Milman, ‘no doubt swam before his mind, on which a new Rome was to rise, and rule the world by religion.’ In his conception of the constitution of Christian society, the spiritual power was the first and highest element. It was so direct as to command the temporal, and, in a certain sense, to compel its obedience; but as the theory is explained by Fenelon, by Gosselin and other modern Catholics, the arms that it was authorized to use for the purpose of coercion were the arms of the spirit only. It could compel by penalties, but these penalties were only the censures of the Church; and if, in certain circumstances, temporal forfeitures were annexed to these censures, this, it is argued, was the result of the civil legislation of the particular country, not of any general ecclesiastical law. Thus in the case of Henry, the imperial crown was forfeited, according to the Swabian code, by the mere fact of the emperor's remaining for twelve months under excommunication without obtaining absolution from the sentence. Moreover, whatever may be said of the power in itself, or the length to which at times it has extended, the occasion and object of its exercise in the hands of Gregory, were always such as to command the sympathy of the philosophical student of the history of the middle ages. By his firm and unbending efforts to suppress the Christian vices which deformed society, and to restrain the tyranny which oppressed the subject as much as it enslaved the church, he taught his age, ‘that there was a being on earth whose especial duty it was to defend the defenceless, to succor the succorless, to afford a refuge to the widow and orphan and to be the guardian of the poor.’ Dean Milman sums up his history of Gregory as of one who is to be contemplated not merely with awe, but in some respects, and with some great drawbacks, as a benefactor of mankind.”

[In giving this long account of the life and deeds of Gregory VII. we have been governed solely by the desire to show what manner of man one of the most learned, able, and distinguished pontiffs of the Roman Catholic Church was, and to show what unscrupulous lengths Christian bigotry will carry such a man, when coupled with an inordinate love of power and dominion. From even a Protestant Christian standpoint, this great pope extorts the favorable judgment of Dean Milman, as we have seen in the above sketch of his career. When I was told by his spirit, through the lips of Alfred James, that he had destroyed the library of the Palatine Apollo, which contained the whole of the writings of the Alexandrian (or Neo-Platonic) school, from the days of Potamon to the days of one Maximus; or, in other words, from the early part of the first to the middle of the fourth century, and this so late as 1075, I wondered whether it could be true; for it seemed to me that no man possessed of the learning which such a library was said to contain, could have been so lost to every sense of moral principle, as to be guilty of such a cruel, heartless destruction of invaluable literature. When I came to seek for light upon this point I was surprised to find that there was no historical reference to the fate of the Palatine Apollo Library, and indeed no historical reference in many scores of works to such a library, subsequent to the reign of Julian the Apostate (so-called by Chris-

tians) in the fourth century. I found references to the fact that the Emperor Augustus had erected a temple to Apollo on the Palatine Hill in Rome, and had founded a library in connection with it. This temple was burned in the reign of the emperor Julian, on the same night that the Temple of Apollo at Daphne, near Antioch, was burned. It was further stated that it was with the greatest difficulty that the Sibylline books were saved. Whether the library shared the fate of the temple was not stated. I infer, however, that it was not burned at that time, but continued intact until 1075, when it was destroyed by order of Pope Gregory VII., as will be shown hereafter. Failing to find any clue to this event, in the Mercantile Library of this city, I sought to solve the mystery through the rich collection of books in the Philadelphia Library. Stating my difficulty to the librarian, he at once said, ‘Yes, it is a fact that Pope Gregory VII. ordered the Palatine Library to be destroyed,’ and immediately produced an article he was preparing for publication in Scribner's magazine, in which, in mentioning the burning of various libraries, he had referred to that event, but without mentioning his authority for the reference. Nor could he remember where he had obtained that item of his very valuable and interesting article. He kindly assisted me in my search for the historical mention of that event, but for several hours we were unsuccessful. We had concluded to abandon the search, when the librarian thought of an Italian work by Tiraboschi, in which we found the following historical references to this calamitous event. It then became evident to me that every pains had been taken by the Christian hierarchy to conceal this act of infamous Christian vandalism, and to keep the world from knowing that the salvation of Christianity depended upon the destruction of the Palatine Apollo Library, and with it the literary treasures of a thousand years; and those years covering the very period claimed as the duration of the Christian religion. For such accursed deeds as these are we indebted to the Christian Church; and yet we have men calling themselves Spiritualists, who are seeking to revive the infernal pest and to inoculate Spiritualism with it. Is it not about time this nonsense should have an end? I think so; and an end will be made of it, or Spiritualists are none the wiser for what they claim to know. I here produce the translation from the Italian work of Tiraboschi, entitled *Litteratura Italiana*. The reader will readily perceive how conclusively it demonstrates the genuineness of Mr. James' mediumship, and the authenticity of the communications from the spirits of the ancients given through him. Speaking of the charges brought against St. Gregory, or Gregory the first, by Brucker and others, Tiraboschi says:

“The first charge against St. Gregory is, then, that he made war against the science of mathematics. What proof of this do they adduce? The *littera* of John of Salisbury, that is, of a writer who lived not five only, as says Brucker, but almost six entire centuries after St. Gregory, inasmuch as the latter died in the year 604 and the former, John of Salisbury, in 1180. But still I do not wish to call in question the authority of that writer. He may perhaps be worthy of credit. What does he say further? ‘*Doctor Sanctissimus ille Gregorius—malheus justus ab aula recedere!*’ He affirms that St. Gregory banished mathematics from his court. *He is the only one who thus affirms; no other ancient writer has left any such record.* At most then let us believe what John of Salisbury asserts; that is that he, Gregory, would not allow mathematics at his court—that he prohibited Christians from cultivating that science. That he excommunicated and punished those who cultivated it; neither John nor any other writer asserts. They only say that he prohibited it from court. Should St. Gregory therefore be represented as Brucker has done, as such an implacable enemy of philosophy and mathematics, and as having impressed a stain of infamy upon these sciences, in consequence of which the books relating thereto were by Christians given to the flames? But this matters little. What is this science of mathematics that St. Gregory thus undertook to proscribed? Let us quote the whole passage above indicated, in which John of Salisbury discourses of this exclusion of such a science from the papal court. He speaks therein of, and confutes and derides Judicial Astrology; and after having adduced reasons and authorities to combat it, he continues: [Translated from the Latin]:

“To these [he adds that] that most holy Doctor Gregory who ruled and intoxicated the entire church by the better shower of preaching not only ordered that mathematics should take its flight from the hall [of learning] but, as it has been delivered to us by our predecessors, he gave them up to fire, according to the approved reading. It is written: ‘whatever things the Palatine Apollo contained; in which were especially those oracles which seemed to reveal to men the mind of celestial and superior being.’

“To prove illicit, Judicial Astrology, John of Salisbury cites the proclamation which St. Gregory issued from his court, and the giving to the flames, by his order, the books of the Palatine Library, of which we make little account, because they contained in them oracles and predictions of such a nature. Now is it not evident that Judicial Astrology was the only mathematics that St. Gregory prohibited? And Brucker, a man so learned in the history of philosophy, did he perhaps not know that in the early ages, astrologists generally called themselves mathematicians? Not only did he know it, but where he speaks of St.

Gregory, he himself proves that such was, in those times the common custom. Now what sort of an argument is this? The name of mathematician was given formerly to astrologers. Brucker confesses it himself. St. Gregory drove mathematics from his court, that is, only that which to him came under that head. Behold then a consequence altogether unlooked for. Not only astrologists, but true mathematicians and wise philosophers were persecuted by St. Gregory, and driven from his court. The beauty of it is that Brucker affirms that from the writings of John of Salisbury himself this is clearly gathered: [Translated from the Latin]:

“As may be gathered not obscurely from the words of Salisbury, he, instigated by the bigoted rather than the prudent zealots against the learning handed down by the Gentile philosophers, extended this ecclesiastical censure to the greater part of mathematical studies.”

“These are the words of John of Salisbury. Thus it is seen the sense of the word *Mathesis*, is in accord with the opinions of Brucker himself; as it is, not darkly, hinted in those words, that it was against all the mathematical sciences that the Holy Pontiff waged war. We have not sufficient penetration to comprehend him, and we pray the learned Brucker to give us more light, upon this point, for our better instruction.

“Let us now see whether the second charge has any better foundation, to wit: that of having burned the Palatine library. Of this fact the only testimony which remains to us is, that of the before mentioned John of Salisbury. We have already cited above the passage, in which he narrates it. And in another place, already noticed, the same author repeats a similar fact; for after having narrated that in the time of the emperor Commodus, a thunderbolt fell upon the campidoglio and burned that temple and the adjoining library, he thus continues [Translated from the Latin]: ‘It is nevertheless related, that the blessed Gregory burnt the library of the Gentiles, so that there might be a more satisfactory place, a greater authority and a more diligent study of the divine page. But these things by no means hinder that it might have happened at various times.’ Behold the only foundation upon which this charge rests. I will not, here reply, as has done the learned French author of the history of Eclecticism, that the Palatine Library had been probably, by past calamities already for a long time dispersed and lost, and that even if it had been still preserved such a story is not probable since Gregory, not being ‘Padron’ of Rome had not competent authority to order such a burning. We have seen that several libraries were still in Rome, and although it appears to me improbable that the Palatine still remained, I cannot nevertheless prove it with certainty. Moreover, St. Gregory being pope might have believed himself authorized to withhold from the hands of the faithful books of idolators from which he might fear harm to their faith. But I will reply with the erudite P. Caraffa that St. Gregory gave to the flames only superstitious and astrological books. The words cited very clearly denote all the library and all the idolatrous books. But here is the fitting place for the inquiry, which we have not hitherto wished to make, whether the testimony of John of Salisbury is entitled to credit? Who is this writer? He is in the first place, as heretofore stated, almost six entire centuries removed from the time of St. Gregory. Now, some of the valorous critics of our day, deport themselves, truth to say, very gracefully. They wish to have everything proved by authority of writers cotemporary with or very near the times of which they treat; and if they see an ancient fact recorded, without being supported by any authoritative movement, they either reject it as false or at least set it aside as dubious; and I am also of the same opinion and flatter myself that I have thus far followed their lead in the course of this history. But why do they not all agree with each other? Why do they, when treating of an event which for some reason they wish to believe, consider the testimony of authors far removed, as sufficient. If John of Salisbury were to narrate anything which might redound to the honor of St. Gregory, that would suffice them to cry in a loud voice, ‘It is unworthy of credit.’ But if he narrates that which shows him to be fanatical and ignorant, then he is a historian, critical and veracious upon whom we can rely. I like to be consistent; and since I have at other times doubted an event related only by writers of too late a date, I do not find sufficient motive to put faith in the narrative of John of Salisbury. Now, some of the valorous critics of our day, deport themselves, truth to say, very gracefully. They wish to have everything proved by authority of writers cotemporary with or very near the times of which they treat; and if they see an ancient fact recorded, without being supported by any authoritative movement, they either reject it as false or at least set it aside as dubious; and I am also of the same opinion and flatter myself that I have thus far followed their lead in the course of this history. But why do they not all agree with each other? Why do they, when treating of an event which for some reason they wish to believe, consider the testimony of authors far removed, as sufficient. If John of Salisbury were to narrate anything which might redound to the honor of St. Gregory, that would suffice them to cry in a loud voice, ‘It is unworthy of credit.’ But if he narrates that which shows him to be fanatical and ignorant, then he is a historian, critical and veracious upon whom we can rely. I like to be consistent; and since I have at other times doubted an event related only by writers of too late a date, I do not find sufficient motive to put faith in the narrative of John of Salisbury. John Diaconus, who has written so voluminously the life of that pope, and who would not have concealed such a fact, in as much as he would have considered it praiseworthy, says not a word about it. No other writer, for the space of nearly six centuries has left any mention of a library burned by St. Gregory. After such a lapse of time, an English writer recounts it without adducing a particle of proof. Why should we so readily believe him? But just here comes in Brucker. ‘No,’ says he, ‘John would not make such an assertion without proper proof. He says, it is narrated by our forefathers. It was then a settled tradition of which none doubted; it was probably written in more books than we now possess. A man so wise and learned as John of Salisbury, would not have so asserted without foundation.’ Thus Brucker continues at great length, to demonstrate, as he flattens himself, that the accounts of that writer are entirely worthy of credit. But what would happen if I were to make this same erudite Brucker, give an entirely different judgment? If I were to

ask him if he believed it true, that St. Gregory had liberated the soul of Trajan from Hell, he would certainly laugh at such a question, and look upon me perhaps with contempt, for having dared to ask it. And if I were to suggest that such had been narrated by an author of the twelfth century, he would reply, that it was in just such ages of ignorance that such ridiculous stories originated; that a writer who seriously repeated such a thing could be no other than a weak-minded, superstitious and ignorant man; that a very little sense was sufficient to show the folly of such a story. All that he would say, as in fact is said by every wise and judicious writer. Very well, his John of Salisbury 'that man,' as he says, 'learned beyond the genius of his century; that most famous writer, who gained such great estimation in the Church and in the University of Paris; that man in whose works judicious criticism is not lacking; and who is celebrated with great praise by the most learned men, and pitted against all other writers of his age; that man who, well learned in dialectics, was not so uncultivated as to prefer to be, in imitation of Gregory, charged with a silliness, to learning the art of sound argument; that man who, under the most famous professor of logic, William of Soissons, learning the first elements of that science, entered the straight road of true erudition; that man, I say, of whom such grand encomiums were pronounced that we must credit him,' recounts that St. Gregory gave to the flames the Palatine Library; that same man, with admirable seriousness states such a fact [translated from the Latin]:

'In order that those who gave the preference to others might more easily acquiesce in the praise of Trajan, we read that the most holy pope, Gregory, commended his virtues and that his copious tears on his behalf put out the fires of hell. But it is related that the blessed pope Gregory wept profusely until it was announced to him in a revelation he had been liberated from the pains of hell, but nevertheless on this condition, that he should not presume to solicit God on behalf of any other infidel!' Does Brucker, then, believe such a thing? And why not? Recall, if you please, the long passage in which he labors to enforce the belief in the burning of the Library, and you will see that the same arguments hold good also, in favor of the liberation of Trajan. Here again it may be said that John cites ancient writers and books by whom the matter has been treated; that he does not name them, because in a matter so sure and well known to every one, the common report is sufficient; that he wrote these things in full view of the Church and the University of Paris; and that no one had accused him either of falsehood or error; and that, by their silence, they all approved of his relation, as a thing notorious to the world, and glorious to the holy Pontiff; and this, notwithstanding Brucker is not inclined to credit undoubtfully, that St. Gregory liberated the soul of Trajan from Hell. Then he must admit that his John of Salisbury is not as critical as he claims him to be; that he recounts as true such events as common sense alone show to be impossible, that his *furor, dictur, legitur*, only indicates popular tradition unsupported on any good foundation; and that he is not, in fine, a writer to whose words we can give easy credence. Now, a writer who narrates that St. Gregory liberated the soul of Trajan from Hell, should we believe him when he alone, six centuries after, without adducing proof of any sort, relates that St. Gregory set fire to the Palatine Library? I would not judge Brucker—he was too wise a man not to know that in that place he had allowed himself to be governed too much by the prejudices of his sect, which had especially waged against St. Gregory; a bitter and implacable war. And let us reflect attentively, to what purpose could he believe that St. Gregory should give to the flames that public library? Perhaps because the idolatrous books kept heathenism alive. But, is it certain that, in those times, no other idolaters existed in Rome or in all Italy, except a few slaves, or barbarians, or laborers—men, in fine, who cared nothing for books? Was it to be feared that Christians, by reading those books, might fall back into idolatry? Or would St. Gregory have put under ban all profane studies and only permitted those of a sacred nature? If he had had such a design, we have but little evidence of it. But even if he had really had this in view, what would he have accomplished by the burning of one library? That one of which John of Salisbury speaks, and which, he says, was given to the flames by St. Gregory, was not the only one in Rome. We have already seen that there were some others. Why, then, burn that one and leave all the others intact? And beside, how many copies of the same books might have been spread over all Italy and all Gallia? What good, then, could the holy Pontiff expect to result from such an act? He would more likely have commanded the faithful to make no use of such books, and to make no copies of them, than to consign to the flames those which were already housed. But of this we cannot find a sign. Finally, John of Salisbury, in two passages in which he speaks of this fire, contradicts himself; for in one place he says, that the Library given to the flames was that of the Campidoglio; in the other, that it was that of the temple of the Palatine Apollo. Brucker labors uselessly to reconcile this contradiction. From what we have already said, it is evident that there were two different libraries, and the one far removed from the other; and therefore, that the name of one could not in any way attach to the other. From all of which, it appears to me demonstrated that that fire has been reported without any probable foundation, and that it is exceedingly probable, that it may be, perhaps, one of those silly stories which, in the dark ages, were coined at pleasure, and which were, by John of Salisbury, innocently adopted. The principal knot of the question being thus cut, what more readily convinces us of the falsity of it, is that of two authors whose works were particularly given to the flames by the same holy Pontiff, as asserted by one of them, in an edition published by Louis XI, king of France, in the year 1473, against the sect of Nominales this important notice is given that St. Gregory suppressed as much as he could of the works of Cicero. Herein are the words therein referred to by the learned P. Lyon: who, nevertheless, is very far from giving credence to such a story: [Translated from the Latin]: 'That great Gregory, some time Pontiff Maximus, a most learned interpreter of sacred letters, as far as he could, diligently suppressed the books of Cicero, full of a wonderful greatness of speech, because the youth, revelling in the wonderful charm of the style of that author, turning away from the study of sacred letters, consumed the flower of their youth in the study of Ciceronian eloquence.' The other author

whose works are said to have been given to the flames by St. Gregory, is the historian Livy. It is St. Anthony who has left a mention of it. [Translated from the Latin]: 'The aforesaid Lord John, a Dominican cardinal, says that he caused to be burned all the books of Titus Livius that he could get hold of, because therein were related many things concerning the superstition of idols.' In addition then to Louis XI, the Cardinal John of Dominico, and St. Anthony are the most ancient and certain witnesses that we have of such a fact, witness of the fifteenth century; and all, to speak truly, of great weight, of which, if I were to make use in this dispute with Brucker, it is certain he would laugh at my simplicity. And what critic of good sense, has ever given credit to an account of a circumstance which happened eight or nine centuries before, narrated by a recent writer who gives no proof of it? And, in fact, if St. Gregory did not give to the flames all of the libraries, as we have above shown, for what reason should he be so wrathful against these two authors? Were not many of the obscene and superstitious poets more dangerous by far than Livy and Cicero? Why, then, be so forbearing with them, and with the other two, less guilty than they, show himself so destructive? However that may be, ancient authorities, noted for wise discernment in matters of history, inform us that Cicero and Livy had found in St. Gregory a deadly enemy. But in as much as we do not find other testimony of an event so ancient except the testimony of authors so modern, and of others still more modern, who have reproduced them, we yield to the rule of all the best critics of standing, and consider such events either false or certainly exceedingly doubtful.'

We have given this labored attempt on the part of Tiraboschi, to free the Catholic church from the horrible guilt of having destroyed the evidence that would have shown the absolute non-existence of Jesus Christ. It must be remembered that this attempt was made by an author writing in Rome itself, and under the immediate eyes of the pope and cardinals of his time. We can imagine with what intense delight these priestly enemies of truth looked on and applauded this performance that was to free their church from the odium that the crime of Gregory had fastened upon it. Why the Italian Catholic Tiraboschi and the German Protestant Brucker should have both been led to regard, or to appear to regard the statements of John of Salisbury as relating to the acts of Gregory the First instead of Gregory the Seventh, is to me a puzzle. The statement of John of Salisbury most pointedly indicates that Hildebrand the Great Gregory was the papal incendiary, who consigned to the flames the Library of the Palatine Apollo and its contents; and that it can by no forced construction apply to Gregory I, or St. Gregory as he was called. All the reasoning of Tiraboschi, therefore, fails to the ground. Instead of John of Salisbury having lived six centuries after the event of the burning of the Palatine Library, he lived within a hundred years of it, and at a time when no Catholic priest or prelate dared to dispute the correctness of his statement concerning the burning of that library. It is not difficult to understand why no Christian writer, whether Catholic or Protestant, besides John of Salisbury, has mentioned the fact that Gregory VII, burned that great literary treasure. They could not afford to have it known that Christianity could not bear the light which the writings of the Alexandrian school cast upon it; and hence the head of Christendom, as late in time as A. D. 1075, had found it necessary in order to save the wrecking of the system of theological fraud, of which he was the custodian and representative to extinguish that light by destroying the depository of it, the Library of the Palatine Apollo. That such was the fact it is useless for them longer to evade or deny. But the strangest thing of all is that the spirit of Gregory himself should have been compelled to come back and confess his monstrous crime against Truth; and this through a medium who had never heard of the Library of the Palatine Apollo or the destruction of it by himself. Who can longer, reasonably doubt that the long kept secret of Christian priesthood are to be laid bare before the world?

We here take occasion to defy either the Christian or sceptical world to impeach the authenticity of that spirit communication. The manifest reluctance and unfriendliness of manner with which that communication was given, plainly showed that the disclosure was wholly compulsory, and not in any respect voluntary.

[TO BE CONTINUED.]

Alfred James

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[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—ED.]

—:—

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87 West Madison St., Chicago, Ill.

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A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.
For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

—:—

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for six months from date. Yours Respectfully,

Mrs. MARY E. WEEKS,

—:—

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

—:—

A Medium's Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. DR. SAYLES,
305 Jefferson Ave., Grand Rapids, Mich.

—:—

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

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Offer of Mrs. T. P. Allen.

Any person sending me two dollars and fifteen cents, (\$2.15) and with their hand writing, age and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

CLAUDIUS PTOLEMEUS (the Greek Astronomer):

If we must worship, let it be the *Sun* instead of the *Son*. I was an astronomer and geographer. I lived at Alexandria in the reign of Trajan and Domitian. All the different schools of that time had certain codes of morals as their foundation, but that was only the cover of the book. The inside—the truth, known only to the initiated, was all mapped out on the star gemmed vault of heaven. We had our times of celebration—our feasts—all commencing at the period when the *Sun*—the life-giving heat, was at the lowest point of its annual course, and we had our most sacred feast of the initiated when the heat and influence of the *Sun* became the strongest—for we could then partake of his bounty in the profusion of ripened fruits. I was one who helped to get the idea before the people of the sacred blood and sacred bread, known among Christians as the blood and body of one who never had an existence, Jesus Christ. There was at that time a new element introduced in the schools of Alexandria, by the finding of the Hindoo books that had been mutilated but not destroyed, after the death of Apollonius of Tyana. For even the pagan priests of that day, seeing their power on the wane, conceived the idea that they could use those books of Apollonius, in altering their religions to suit the wants of the people, then grown more intelligent than before. But there was then a great struggle in Alexandria, each one seeking to be a teacher and very few willing to be learners, very much as is the case to-day among you Spiritualists. Each one wanted to run the world according to his own hobby. And hence the confusion in which the history of that time is involved. Those who obtained knowledge sought to monopolize it by keeping it from others. If it had not been for this State of affairs in Alexandria, it would have been impossible to ever have formulated such a system of fraud as Christianity is. Intelligence would have been too widely diffused for such a result to happen. Narrow-mindedness, ambition and selfishness are the trinity on which the Christian Church is built. This is yours for the truth. My name I will spell. Claudio Ptolemy.

[I take the following concerning Ptolemy from the American Cyclopaedia.—Ed.]

Claudius Ptolemy, a Helleno-Egyptian mathematician, astronomer and geographer, said to have been born in Pelusium, flourished at Alexandria in the second century, A. D. Scarcely any particulars of his life are known. His *Megale Syntaxis tes Astromias*, or 'Great Astronomical Construction,' contains nearly all that is known of the astronomical observations and theories of the ancients, and is generally cited under the Latin titles *Syntaxis Mathematica* and *Construatio Mathematica*. The most important part of this work is a catalogue of stars, deduced from that constructed by Hipparchus. The *Syntaxis* treats of the relations of the earth and heavens; the effect of position on the earth; the theory of the Sun and Moon, without which that of the stars cannot be undertaken; the sphere of the fixed stars; and the determination of the planetary orbits. He places the earth in the centre of the universe, and the Ptolemaic system, based on the theories of Hipparchus, was universally received till the time of Copernicus. During all that interval, history presents scarcely anything more than comments on Ptolemy's writings. But for the Arabians the *Syntaxis* would probably have perished. It was translated by them in the reign of the Caliph Al-Mamoun, son of Haroun al-Raschid, (about 827, A. D.), and handed down under the title of 'Almagest.' Translations from the Arabic were made into Latin, but the Greek text was also subsequently discovered in Byzantine manuscripts. Ptolemy left a copious account of the manner in which Hipparchus established his theories, and in most of the branches of the subject, gave additional exactness to what that astronomer had done. He computed, notwithstanding the fundamental errors and the inaccuracies of his system, the eclipses of the next six centuries; determined the planetary orbits; and is commonly said to have discovered the moon's second equality or excentric, though it is probable that Hipparchus really detected this inequality. * * * As a geometer Ptolemy has been ranked as the fourth among the ancients, after Euclid, Apollonius, and Archimedes. He caused light to pass through media of unequal density, and thus discovered refraction, and he is said to have first recognized the alteration of the apparent position of a heavenly body which is due to this cause; but here again it is probable that Hipparchus anticipated him. Ptolemy wrote a universal geography which continued to be the standard text book till the sixteenth century. He was the first to use the terms latitude and longitude, by which he laid down the position of each country and town. He proved the earth to be a globe, and calculated its inhabited parts to extend from the meridian of Thine, longitude 119 degrees and 30 minutes east of Alexandria, to the meridian of the Islands of the Blest, 60 degrees and 30 minutes west; and from the parallel of Merroe about 16 degrees and 30 minutes north, to that of Thule (Iceland or the Shetland Islands), 60 degrees north. The maps of this geography have been preserved with it. After him no one attempted for many centuries to reform geography, except in the improvement of details.

[It was the spirit of this great man who returns and tells us that the esoteric foundation of all the religious systems that had prevailed prior to, or which prevailed in the second century, related to the stellar worlds. Now, as it is pretty well settled that Ptolemy survived Antoninus, he must have lived as late as A. D. 161, at or about the very time that Marcion set about establishing his version of Christianity at Rome. There can be little doubt that Ptolemy was a thoroughly initiated adept in the Egyptian religion, even if he was not a Hierophant of that religion. We infer that he meant to imply this when he said: "I was one who helped to get the idea before the people, of the sacred blood and the sacred bread," etc. It was about that time that the books of the Hindoo, which Apollonius had obtained in India, no doubt under the most solemn obligations of secrecy, and which he had so faithfully concealed during his life, after his death were found; as he says, "mutilated, but not destroyed." In the light of a communication since received from the spirit of Marcion, the mutilator, and the cause of the mutilation, are disclosed very clearly. And let it be remarked, that it was by the hands of pagan priests, not Christian priests, that the

writings of Apollonius were appropriated, for at that time the Christian religion had no existence. It was, then, from squabbling and contending factions of pagan priests that the holy Christian religion came forth. Is it any wonder that it has ever been attended by the squabbling and contending factions of their Christian successors in the perpetuation of that most iniquitous of all callings, priestcraft? That the communication is authentic and essentially truthful, I have no doubt whatever. Could any more important testimony be given from the spirit side of life than such communications as this?—Ed.]

CALON (A Greek Sculptor).

A JOLLY GREEK HERE GREETES YOU:—In this life I was a sculptor. At that time we were certainly a great deal purer in our imagination, and in cutting the outlines of the human form in marble, had loftier conceptions of its beauty, than in our practical treatment of that form. In our every-day life we were a licentious people; and I account for this on the ground, that in our work we were influenced by pure spirits; but as soon as that work was finished we at once became controlled by lower and licentious spirits. To be jolly and careless, and to enjoy life physically, was all I cared for. I never rose above the material plane except when at my work. It was not myself that performed anything at all in the line of art, but it was the spirits working through me. Under their influence I had a feeling almost divine as I worked upon the unshaped marble; but at all other times, life, to me, was only what I could get out of it, in the way of sensuality. Since leaving the mortal plane, in all those centuries that have rolled away, I suffered for two thousand years, before I felt that I really had an object to attain as a spirit. But once awakened to the grand possibilities of spirit life, I engaged zealously in helping forward a taste for art, in conjunction with painters and sculptors who have a desire to return here to earth, to help mortals to perfect themselves in the arts, in order to divert their minds from sensual and degrading practices. Make them desirous of performing some great work, and you secure them from ever becoming controlled by degraded spirits. When ever obsessing spirits of the lowest order, find all the avenues to sensual enjoyment closed against them on the mortal plane, then will the millennium, so-called, be very near for mortals. I passed to spirit life four hundred and fifty years before the Christian era; and my name was Calon.

[We take the following account of Calon from Smith's Dictionary of Greek and Roman Biography.—Ed.]

Calon, an artist of the island of Aegina, the pupil of Angelio and Teclaus, who were themselves pupils of Diogenes and Scyllas. As the latter two flourished B. C. 580, the age of Calon must be fixed at B. C. 516. This is confirmed by the statements of Pausanias, that Calon was a contemporary of Canachus, who we know flourished from B. C. 540 to 508. There are two passages in Pausanias which seem to contradict this conclusion; but K. O. Muller and Thiersch have clearly shown that one of them is interpolated, and that the other, if explained properly, does not place Calon either in the time of the Messenian wars, or as late as the battle of Agospotamus, as some interpreters had believed. We are acquainted with two works of Calon; the tripod ornamented by a statue of Cora, and a Xoanon of Athene.

[This is about all that is known historically concerning Calon. Whether he was the licentious man he describes himself to have been we may not certainly know; but one thing is certain, and that is, the communication is truthful as to the effects of mundane sensuality both on mortals and spirits. This communication is also highly instructive as to the mutual relations of both states of man's existence, to himself as an individual, and to his fellow-beings.—Ed.]

ALEXANDER JANNEUS,
(King and High Priest of the Jews).

I SALUTE YOU, SIR:—No fate is worse in its effects upon a spirit than to have been born a king on this mortal plane of life, and especially to have been an ancient king. Absolute power in the hands of one man, will either make him a tyrant, or he will lose his sense of self-respect and become the dupe of flattery. As a spirit I feel these effects. There is an awful responsibility upon my spirit. First, because in my ambition I committed murder; second, because in the gratification of my passions I destroyed that which was pure and virtuous. The atonement here for this is awful. I hated the people over whom I ruled—the Jews. There never was, nor do I think there ever will be, a people more cruel, scheming and treacherous than the ancient Jews. Bigoted in religion, and hating the Gentiles, termed by them heathens and barbarians, they were revengeful; and in conquering a nation, no more severe task-masters could be found than were the Jews. What little power they gained they used with the greatest severity. Now, in regard to the sacred books of the Jews: in my day the first four books of the Old Testament—the Chronicles and Kings—were all the books that I knew aught of, during my existence in the mortal form. If the other books existed then, no priest ever informed the people of them in their synagogues. They did say, however, that there were lost books, the same as the lost gospels, but I never knew a priest who knew aught of them. I think the other books now claimed to be authentic by the Jews, were either stolen bodily from the writings of other nations, or else they were written after my death by cunning and designing priests. In my younger days, as a mortal, I was ambitious, and worked my way upward with the intention of living a grand and noble life. I had a mind that could stand adversity; but prosperity was my destruction. I think it requires a stronger mind to stand success than disappointment. I lived before what is termed Christianity 79 years, and my name was Alexander Janneus.

[We take the following account of Janneus from Josephus' Antiquities of the Jews, book xiii, chap. xii.—Ed.]

"When Aristobulus was dead, his wife Salome, who by the Greeks was called Alexandra, let his brethren out of prison, (for Aristobulus had kept them in bonds, as we have said already), and made Alexander Janneus king, who was the superior in age and in moderation. This child happened to be hated by his father as soon as he was born, and could never be permitted to come into his father's sight till he died. * * *

"When Alexander Janneus had settled the government in the manner that he judged best, he

made an expedition against Ptolemais; and having overcome the men in battle, he shut them up in the city and sat round about it and besieged it. * * * Lysemachus delivered up the city to Alexander, who, when he came in at first, lay quiet; but afterward set his army upon the inhabitants of Gaza, and gave them leave to punish them; so some went one way, and some went another, and slew the inhabitants of Gaza; yet were not they of cowardly hearts, but opposed them that came to slay them, and slew as many of the Jews; and some of them when they saw themselves deserted, burnt their own houses that the enemy might get none of the spoils; nay, some of them, with their own hands, slew their children and wives, having no other way but this of avoiding slavery for them; but the senators who were in all five hundred, fled to Apollo's temple, (for this attack happened to be made while they were sitting,) whom Alexander slew; and when he had utterly overthrown their city, he returned to Jerusalem, having spent a year in that siege. * *

"As to Alexander, his own people were seditions against him; for at a festival which was then celebrated, when he stood upon the altar, and was going to sacrifice, the nation rose upon him, and pelted him with citrons, [which they had in their hands, because] the law of the Jews required that at the feast of tabernacles every one should have branches of the palm and citron tree. They also reviled him as derived from a captive, and so, unworthy of his dignity, and of sacrificing. At this he was in a rage, and slew about six thousand. He also built a partition wall of wood round the altar, and the temple, as far as that partition within which it was only lawful for the priests to enter, and by this means he obstructed the multitude from coming at him. He also overcame the Arabians, such as the Moabites and Gileadites, and made them bring tribute. Moreover, he demolished Amathus, while Theorus durst not fight with him; but as he had joined battle with Obadas, king of the Arabians, and fell into an ambush, in places that were rugged and difficult to be travelled over, he was thrown down into a deep valley, by the multitude of camels, at Gadara, a village of Gilead, and hardly escaped with his life. From thence he fled to Jerusalem, where, beside his other ill-success, the nation insulted him, and he fought against them for six years, and slew no fewer than fifty thousand of them. And when he desired that they should desist from their ill-will to him they hated him so much the more, on account of what had already happened; and when he asked them what he ought to do, they all cried out that he ought to kill himself. They also sent to Demetrius Euclerus, and desired him to make a league of mutual defence with them.

"So Demetrius came with an army, and took those that invited him with him and pitched his camp near the city Sechem; upon which Alexander, with his six thousand two hundred mercenaries, and about twenty thousand Jews, who were of his party, went against Demetrius, who had three thousand horsemen and forty thousand footmen. Now there were great endeavors used on both sides; Demetrius trying to bring off the mercenaries that were with Alexander, because they were Greeks, and Alexander trying to bring off the Jews that were with Demetrius. However, when neither of them could persuade them so to do, they came to a battle, and Demetrius was the conqueror, in which all Alexander's mercenaries were killed, when they had given demonstration of their fidelity and courage. A great number of Demetrius' soldiers were slain also.

"Now, as Alexander fled to the mountains, six thousand of the Jews hereupon came together [from Demetrius] to him; out of pity at the change in his fortune; upon which Demetrius was afraid, and retired out of the country; after which the Jews fought against Alexander, and being beaten, were slain in great numbers in the several battles which they had; and when he had shut up the most powerful of them in the city, he besieged them therein; and when he had taken the city, and gotten the men into his power, he brought them to Jerusalem, and did one of the most barbarous actions in the world to them; for, as he was feasting with his concubines in the sight of all the city, he ordered about eight hundred of them to be crucified, and while they were living he ordered the throats of their children and wives to be cut before their eyes. * * * Whereupon the soldiers that had fought against him being about eight thousand in number, ran away by night, and continued fugitives all the time Alexander lived; who, being now freed from any further disturbance from them, reigned the rest of his time in the utmost tranquility."

[Such was the Jewish king whose spirit after two thousand years returns to deplore the licentious and cruel habits of his earthly career. As he advanced, in years he became intemperate, brought disease upon himself by his excesses and died at the age of 40 years, after having reigned twenty-seven years. In view of the fact that neither the medium nor myself had any knowledge of the name of Alexander Janneus, much less any knowledge of his history, to doubt its authenticity would be unreasonable. The most significant feature of this communication, is the testimony of a Jewish high priest that seventy-nine years B. C. the only portions of the Old Testament, known to the Jewish priesthood, were the first four books of that compilation; and further the belief of this Jewish hierarch that the other books since attached to those four books have been the invention of cunning and unscrupulous priests. Thus one by one the props are falling from beneath the edifice of priestly fraud and deception, misnamed religion.—Ed.]

ENESIDEMUS (A Pyrrhonian Philosopher).
I AM HERE IN THE SERVICE OF TRUTH:—I was a philosopher, and a skeptic to all known religions when I was in the mortal form. At Alexandria, from the year 30 A. D. to 80, there were many teachers, and there were those who combined to teach doctrines concerning the future life, as well as those who combined to oppose all such doctrines. Each had their schools. At that time, Eastern and Western ideas in matters of religion met in Alexandria, and the whole civilized world sent their representatives or deputies to compare notes, and revise their sacred documents or books. And what a Babel of confusion it was. Each teacher of religion and philosophy, thought he knew more than the rest. For my own part, I had settled it in my mind, that death ended all there was of man; so I looked with pity upon these contentions, for I saw they were then and there forging a gigantic chain of superstition to fetter and bind the minds of the unborn generations to come. It was in Alexandria that all your gospels and epistles were first looked upon, by

what might be termed, unholy eyes. All those teachers and priests met there in Alexandria at that time with the same object in view which priests have in assembling now, to wit: power. At that time, it is said, one Paul lived. I never saw him—neither was he at Rome nor in Alexandria. But I will tell you who, in my opinion, Paul was and how that name originated. Apollonius of Tyana, who was at Alexandria at that time attending those schools, brought his works there to compare them with all the others to be found there. In Alexandria, Apollonius was generally called Paulus or Pollos, as an abbreviation, and was frequently addressed by those names. This, I think, is the true key to unlock the mystery concerning the absence of the historical mention of Paul. The error of my mortal life has not been to me a disastrous one, because I did what I could for humanity, while here; and this notwithstanding I was an extremist in regard to the denial of the future life. But ever since I have been a spirit I have done all I could to rectify the effects of my errors as a mortal. I will have to spell my name. Enesidemus.

[We take the following account of Enesidemus from the Nouvelle Biographie Generale.—Ed.]

"Enesidemus, a pyrrhonian philosopher, a native of Gnosus, and a disciple of Heraclides of Pontus toward the year 50 B. C. He taught philosophy at Alexandria, whence the surname of Alexandrine. He was the restorer of the sect of Pyrrhon. He composed, according to Diogenes Laertius, eight books of Skeptical Philosophy, of which Photius has preserved some fragments. Enesidemus reproached the skeptical philosophy of the Academicians as wanting universality, and with contradicting itself. He admitted and sustained the ten motives attributed to Pyrrhon, to justify the suspension of all judgment. These motives are derived, 1st, from the diversity of animals; 2nd, from the diversity of men taken individually; 3rd, from the different functions of the physical organism; 4th, from the variable circumstances and states of the subject considered; 5th, from the variations of positions, distances, and local conditions; 6th, from the interminglings and associations in which things appear to us; 7th, the different dimensions and forms of things presented to us; 8th, the relation of things to each other; 9th, the variation in the habitual or novel sensations experienced; 10th, the influence of education, and the civil and religious laws under which we live; and finally, according to Enesidemus, skepticism is reflection applied to sensible phenomena and speculative ideas. This reflection shows that in all things there is the greatest confusion and absence of all constant and ever-operative law."

[It was the spirit of this great philosophical skeptic that returned and gave that communication. The first prominent thing in it to be noted, is the assurance that his scepticism as to the existence of man after death, and as to the eternal constancy of natural law, did not prove fatal to his spirit happiness. If this spirit testimony is true, scepticism on such points of belief or knowledge, is not a sin, however desirable it is to avoid it. Though an illiterate man, this spirit tells us, that at the time when it is said Jesus Christ lived and taught at Jerusalem, the religious ideas of the East and West met at Alexandria, where the priests and teachers of the then civilized world assembled to revise and reconstruct their several systems of religion and philosophy. With what natural pathos he says: "I looked with pity upon these contentions, for I saw they were then and there forging a gigantic chain of superstition to fetter and bind the minds of the unborn generations to come." It was to prevent this mighty wrong that Enesidemus sought, by going to the other extreme of entire scepticism, to save humanity from the calamities of religious enslavement, which he rightly calculated would be the result of those priestly conspiracies against the mental liberties of the human race. The second point in this remarkable communication is the statement that Apollonius of Tyana, while at Alexandria conferring with the various schools, and comparing his teachings with theirs, was frequently addressed and spoken of by the abbreviated name of Paulus or Pollos. We regard this communication not only as authentic, but as a most important link in this accumulating testimony to the fraudulent nature of the whole Christian system of religions.—Ed.]

Special Notice from "Bliss' Chief's" Band.
ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Illin big chief. Blackfoot want much work to do. Him want to show his healing power. Make sick people well. Where paper go, Blackfoot go. Go quak. Send right away.

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List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium:—Asthma—Woman 67 years cured; time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 28 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 20 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,
PARISH OF POINTE COULEE.
I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.
Witness my official signature this 9th day of April, A. D. 1881. *Joa. F. Tourea, N. P.*

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JULY 10, M. S. 34.

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WHY? WHAT? WHEN?

It has now been more than a third of a century since the facts became generally known, not only that the spirits of those who die continue to live, but that they can and do return to earth and through human media, in various ways, manifest their presence and communicate their individual experiences as spirits. We say these facts have been generally known, in this country at least, for millions of persons have witnessed and attested them. It is true that these facts have been either wholly ignored, or are deemed of no practical account, by the vast majority of the people, whose preconceived views or prejudices prevent them from realizing the great importance of those facts, when viewed in the light of untrammelled reason. It therefore becomes a pressing question to know why this general indifference to facts of transcendent importance, if their true import is once properly understood. We have referred to the two prime obstacles to such an understanding, to wit: habits of thought, and prejudice against all innovations upon the current of human affairs. The next question is are those obstacles to the general reception of truth insurmountable? We think not, and have therefore, sought in every proper way to lessen or overcome those obstacles. Every thing that has no other effect than to increase those obstacles whether within or without the spiritual movement is to be deplored, as it only tends to aggravate evils that are to-day the cause of the slowness of the progress of humanity toward that realization of truth without which there can be no true progress; for all that is not firmly based on truth, can only result in ultimate disappointment and the saddest failure. That can alone endure which is true; and hence the great aim and object of life should be, with all, to attain to a knowledge of truth and its natural uses in the conduct of human affairs.

Truth, when sought for in the perfect spirit of truth, is not so difficult to find; but when condemned and spurned it is unattainable, and Error reigns supreme in the minds of those who prefer time honored and established dogmas, the outcome of selfishness and ignorance, to the revelations of truth which would otherwise come to them. Ask those who reject the facts of Spiritualism, why they do so? and they will tell you because they know those facts to be simply delusion, when in ninety cases out of a hundred the persons giving that answer have no knowledge whatever on which to base an intelligent judgment. In the other ten cases it will be found that the fund of knowledge is wholly inadequate to warrant an adverse judgment. In our wide and varied experience in observing the result of investigations as to the truth of Modern Spiritualism, we have never known an instance where a person honestly and perseveringly seeking knowledge upon that subject has failed to be convinced of its truth. Why then are there so few, comparatively, who are willing, perseveringly and honestly to seek to know that which if once realized to be true is beyond all mortal appreciation? Selfishness is beyond all question the principal hin-

drance. Most persons do not care to take the trouble to inform themselves as to what is or is not best for them, so they hire out to some one else the discharge of a duty that can only be rightfully and usefully performed by these shirkers of their natural obligations. The natural consequence is that those who are employed to do the thinking for others, take precious good care to do their own thinking first, and generally manage to think in precisely that manner that will place these mental drones most completely in their power. Who need be surprised at this result, in an age when mankind are yet so largely under the domination of their animal instincts, and so little under the ascendancy of the moral and mental faculties of the human soul? Indolence, ease and luxury are the real trinity of idols at whose shrines, even the most cultivated men and women pay their daily devotions, and on whose altars are laid the richest treasures of the human soul, placed there as the price for the privilege of mental and moral self-abasement. Reader, is this not too true?

Is there no remedy for this? If not, then is the human race the great failure of Divine Providence. We know there is a remedy for it, but that remedy is not solely to be found within the compass of mundane resources. The recorded experience of the human race for the last four thousand years is amply sufficient to show that not to mortal teachers or leaders can humanity look for relief from the evils which have barred its road to universal happiness. Thirty-five hundreds years ago, at least, the great truths of Spiritualism were understood by the learned few as perfectly as they are understood to-day by the most enlightened Spiritualists; but knowing the vast power and influence that a monopoly of that knowledge would give them, they set about systematizing means to render their monopoly of Spiritual knowledge permanent and complete. Secret associations were formed, protected by the most solemn oaths and awful penalties from any impartation of spiritual information to the people. In this way a class of persons was formed whose especial business it was to cover up and conceal the truth, which could alone enable mankind to advance toward perfection and happiness. The long continuance of this selfish and unholy course resulted in dividing the human race into two classes—tyrants and slaves—a state of affairs but little ameliorated at the present day.

So long had mankind been led to believe that the great Creator of this globe had ordained the few to rule the masses of the race, that it was rendered almost impossible for them to believe that truth could ever reach them, except through these devotees of selfish aggrandizement. But at last, through the influence exerted by the discovery and development of the art of printing, the human mind was so far set free as to search for light and truth beyond the narrow confines of prescribed formulas in religion, science and politics, and the great American Republic became a reality. The spell that had so long held the world enthralled was broken, and anxious eyes were ever keeping watch and ward for every scintillation of new light, or for the first foot-falls of the messengers of truth whose coming was perceived by the intuition of untrammelled reason. Three quarters of a century passed on with not a sight or sound to cheer the expectant waiters, when the press sent forth the glad tidings, that the looked-for messengers had come from the other shore of the river of life, "announcing tidings of the greatest joy to earth's people." Then began the great and final battle of Armageddon. Led by a family of little girls, the children of humble parents, the greatest movement began that this earth has ever known, a movement that will only end when Truth, in all her unadorned beauty will reign supreme in every human breast. Oh! how our heart goes out in gratitude to that blessed family, and their faithful fearless defender and protector Mrs. Amy Post, for the noble, the immortal stand, they made in that perilous hour, for the salvation of the human race. A grander stand for truth was never made, and none the success of which has done more towards the emancipation of the human mind from the bonds of ignorance, superstition and selfishness. Through them, the two worlds of humanity were united, never again to be severed by the selfishness of mortal foes. Then began a teaching of truth which has steadily progressed, until to-day, it is permeating every avenue of human effort. Unseen—heard, it is melting away the stony obstructions that have barred the way of human progress, and here and there its all searching effect is being seen. Then why has Spiritualism not effected more? We think the answer is plain. Spiritualism, through the misrepresentations of its open enemies and its false friends, has been consigned by the public mind to the limbo of disreputable isms, and all who identify themselves with it are regarded as moral lepers to associate with whom is moral degradation. Spiritualists do you not know this to be the fact? Why is this state of affairs? We answer, because so large a number of those who attach themselves to the spiritual cause or identify themselves with it, are untrue to what they profess. They attach themselves to Spiritualism because they know it to be true, and believe it will be useful to them; and in that sense they are Spiritualists. But they soon find that public prejudice causes them to be shunned by those whose good will they desire to retain, often dearly loved relatives and friends, and they then turn to con-

vince the world, not that the prejudice against Spiritualism is unjust and unfounded, but that the prejudice against themselves, is unjust and unfounded. Thus self becomes the great object of solicitude to such Spiritualists, and they are ready to join the enemy, betraying what they know to be true by their tacit or expressed assent to allegations that they know, or should know, are wholly unwarranted. If those who openly identify themselves with Spiritualism would labor for its defence and vindication one-tenth as much as they do to excuse and justify the assaults that are made upon it; nothing could stay its early and complete triumph. If these weak kneed people could only be prevailed upon to enjoy their spiritual knowledge in silence, outside the spiritual movement, and leave those who have no apologies to make, or excuses to offer for their support of Spiritualism, although it might for a short time diminish, in appearance, the spiritual forces, it would add immensely to the effective operations of those who would thus be left free to direct all their attention to repelling the assaults of the open foes.

In writing upon this subject at this time we have in view the opposition we have encountered at the hands of most of those who have claimed to represent and lead the Spiritual movement. In their criticisms of our direct and earnest advocacy and defence of Spiritualism, almost always made in the way of innuendo and insinuation, these time serving Spiritualists have harped in concert on a single string, the refrain, "A disgrace to journalism—an injury to Spiritualism." We regret to have to say that these unjust criticisms of our course were allowed to influence the policy of the older spiritual publications, which, in their desire to win the approbation of these supercilious pretenders to superior respectability, seemed to lose sight of their obligation to fight the battle of Spiritualism, only to gain the doubtful credit of journalistic respectability. If there is anything we despise it is time-serving journalism; and, therefore, we have sought not to be misunderstood on that point. We well knew that our course would be seen as a just rebuke by these votaries of respectability (the "Belle Taylor" accent on the last syllable).

If those who seek to make Spiritualism appear respectable and reputable will only give over their superfluous and self-imposed undertaking and leave Spiritualism alone to make its way on its intrinsic merits, they will consult their own peace of mind and cease to be a nuisance to the cause which they either wholly misunderstand or selfishly strive to injure.

Spiritualism is a triple affair in which three classes of elements are actively involved. First, spirits—good, bad and indifferent—wise, foolish and mediocre—truthful, untruthful and indifferent to truth—benevolent, selfish and reckless; second, mediums, of every variety of mortal attributes; and third, men and women, who are capable of understanding the complex operations of the first class of elements, through the second class. Two of these classes are already available for the grand outcome of the co-operation of these three classes of elements, but the third class seems lamentably deficient as yet. Shall this state of things continue? Not if we have it in our power to evoke the supply of the last class of elements. The great need is for an ample supply of people who are willing to learn, before they undertake to teach the principles or laws which underlie the spiritual dispensation of truth. That man or woman does not live who will ever master all that Spiritualism teaches. Even the most enlightened spirits unhesitatingly acknowledge that they are far from knowing its possibilities. How extremely absurd it is, then, for mortals to set themselves up as teachers of Spiritualism, when of necessity they must know so little of such matters. What we want is more realized spiritual intercourse, and less disposition to dictate and dogmatize. That intercourse, to be of any use, must be reciprocal, and all idea of religious superiority on the part of spirits dismissed from the minds of spirits as well as mortals. Spirits are at best but dematerialized human spirits, and stand in the same relation to mortals as parent and child, or teacher and pupil, with no unnatural distinction between them. As possessed of larger experience and wider knowledge, the child or pupil acts wisely to heed the admonitions of the parent or teacher, so far as reason will permit; so as between spirits and mortals. The larger experience and wider knowledge of spirits, as compared with those of mortals, entitles the former to have their inculcations heeded with earnest attention, but with no slavish acquiescence.

When these things are done, then will the work of Spiritualism have been fairly begun. Not before.

GROVE MEETING.—There will be a Grove meeting of Spiritualists and Liberalists in Cherry Valley, Ashtabula county, Ohio, on Sunday, July 17, 1881. First discourse at 10:30; then intermission of one hour and a half, and picnic dinner, to be followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Linesville Station, Pennsylvania, are engaged as speakers. Their reputation here will insure a large and enthusiastic meeting. Come early and bring your baskets.

MELVIN SPRAGUE.

Cherry Valley, Ohio, June 14, '81.

A QUESTION THAT MUST BE LEGALLY SETTLED.
IS A BELIEF IN SPIRITUALISM EVI-
DENCE OF INSANITY?

As Spiritualism advances—as it is doing and must continue to do—it will compel the readjustment of many things that past prescriptive observance seemed to have settled beyond all possibility of change. As the importance of Spiritualism becomes more and more apparent, it naturally attracts to it many benevolent persons, who have been favored in worldly affairs, and who are solicitous to do something for humanity that will most redound to the good of their fellow-beings. They see in the encouragement of efforts to promulgate the truths of Spiritualism the most efficient method of accomplishing their benevolent intentions, and they would gladly give of their abundance to aid in spreading the light that is descending upon the earth from the supermundane spheres of human existence; but here they are beset with an obstacle that they dread to encounter, and they are deterred from carrying out their benevolent intentions. Numbers of such persons have returned from their spirit homes and expressed their poignant regret that Spiritualism could not have had the aid of their ample estates, in giving the living and life giving truth to humanity. It is unfortunate that among wealthy Spiritualists the same mistake is made, as a general thing, that is made by the wealthy of other classes. They cling to their treasures with all the tenacity manifested by other classes of people of wealth, until the last breath leaves the body, although they must know, if they realize the truth of the teachings of spirits, that such a course can have no other effect than to bar the way to the progress and development of their disembodied spirits. Few, indeed, have ventured to make post-mortem provision for their anti-mortem neglect, from fear of having their post-mortem plans defeated through the intervention of judicial prejudice against a movement that they see is destined, unless checked, to overturn the time honored delusions and fictions called religion and law.

We are induced to make these general remarks in view of several cases within our knowledge of post-mortem provisions for mediums, and others actively engaged in the propagation of Spiritualism. Some months since, a case was tried and judicially passed upon in the courts of Cook county, at Chicago, Ill., the general features of which were, as we are informed, these: A gentleman of that city, a man of business, and one who had been successful in an unusual degree, became interested in Spiritualism, and during his investigations made the acquaintance of Mrs. Anna Lord Chamberlain, one of the most admirable spiritual mediums now living. He had frequent sittings with her and learned the great value of her services as a useful and trustworthy oracle of truth, as given by high and truthful spirits through her mediumship. Indeed, he found material assistance, in many of his business undertakings, from the advice and counsel of his trusted spirit friends. Like many other Spiritualists, the gentleman in question was antagonized by his family in his spiritual convictions. He desired to assist the medium through whose valuable services he had been enabled to acquire much of his wealth. He did not dare to make a bequest in her favor, well knowing that his heirs would seek to defeat his intention, and feared they would be successful. He therefore decided to insure his life, to the use of Mrs. Chamberlain, for ten thousand dollars, never dreaming that any judge could be found to interfere with so perfectly clear a legal right on his part and with so just a claim of the beneficiary. In the course of time this successful business man and consistent Spiritualist died, and the right to the use of the policy vested perfectly in Mrs. Chamberlain. She presented the policy for satisfaction when she found herself confronted by the legal representative of the gentleman's estate, who claimed the policy as a part of the assets, declaring that Mrs. Chamberlain had used undue and unlawful influence over the mind of her benefactor to procure the ownership or possession of the policy. An issue was made to test the validity of this adverse argument, and considerable testimony was taken, all tending to show that this successful business man had never in any other business transaction manifested any lack of sound discernment and judgment, and this was acknowledged by the judge in his written decision of the case; and yet, notwithstanding this positive proof of the sound mental condition of the donor, and his manifest qualification to judge soundly of his business acts, this deliberate business intention of the deceased was defeated, as far it could be defeated by this prejudiced judge, for no other reason than that he was guilty of the *illegal folly* of believing in Spiritualism; and Mrs. Chamberlain was deprived of her just and legal rights for no other reason than that she was a spiritual medium, and had the good fortune to meet with one generous appreciative friend. Fortunately, if we are rightly informed, this wholly one-sided decision has been appealed from, and it is to be hoped will be overruled in the interest of common sense, right and justice.

This country is claimed to be a land of mental and religious as well as personal freedom; but is it so, when the only appearance of a religion, and the only philosophy that can furnish any positive evidence of its truth and wisdom, is discriminated against in a land where such systematic delusions as the papacy and sectarian bigotry are fostered

and encouraged with especial care. How many bequests or post mortem provisions for the propagation of sectarian dogmas and creeds, however absurd, have been declared void on account of the lack of business judgment on the part of the donors? We can recall but very few, and these only in cases where mental aberration was unquestionably established as against the validity of the transaction. It is true, that in a recent decision a large bequest made to Cardinal McClosky by a lady decedent was declared invalid on account of the religious insanity of the donor, and her irrational regard for the papal representative in America; but there is no appearance of parallelism in the facts of these two cases. Thousands of bequests made to Roman Catholic prelates and priests, and to the Catholic church have been decided to be valid, even where dependent heirs and relatives have been left without support: and so in relation to every other religious denomination. The attempts made to break the wills of such men of wealth as E. B. Ward of Detroit, Cornelius Vanderbilt of New York and others, among the most successful business men the world has ever known, on no other ground than that they were Spiritualists, and believed in positive communication between spirits and mortals, show that there is a legal discrimination against those who not only believe in, but who know the truth of Spiritualism, that is wholly at variance with the very basic principles of the American government, and in utter disregard of law and justice. In both of the cases named, it was found necessary to make compromises to save the wills, so strong were the indications of decisions adverse to the validity of wills made by intelligent Spiritualists.

Until this outrageous state of affairs is put an end to, Spiritualism is an outlawed belief in this land of, so-called, mental freedom. Spiritualists and spiritual mediums are to-day, practically denied an equal chance for justice in the courts of the land, as against people of other forms of belief. If you do not believe it try it, as we have done, and you will soon learn that this is true. The ignorant, prejudiced and bigoted of all classes and callings, curl their noses in scorn as they utter the words Spiritualism or Spiritualists. The time must and will come when these stupid self-righteous ones will be taught to know better, but it will only be when their supercilious folly is laid bare to the view of all right-minded and reasonable persons. We are doing what we may to accomplish this important and necessary work, through MIND AND MATTER, and we will be able to accomplish much or little in proportion as you, dear readers, help us to extend its circulation. Our time is wholly absorbed in the work that we are from week to week laying before you, and cannot find time to go out to canvass for subscribers; and therefore are compelled to depend upon your co-operation in extending our circulation. We will take occasion here to say, that for the next five or six numbers of the paper, we will publish spirit testimony of the greatest importance and interest, that has been given through that deeply wronged medium, Alfred James. As this testimony has fallen from his lips upon our ear, we have felt overwhelmed with wonder, at the field of knowledge it has opened to our view.

Spiritualism, grand, glorious, beneficent, and inappreciable art thou! Oh! may the children of earth and the benighted and deluded spirit hosts receive the light and life-giving warmth of thy resplendent rays, is the ever-acute desire of the humble support and sailing master of thy little craft, MIND AND MATTER.

EDITORIAL BRIEFS.

A GROVE MEETING will be held July 16th and 17th by Spiritualists and Liberals in Crawford county, Kansas, two miles from New Pittsburgh.

MR. FRANK T. RIPLEY informs us that he is now at St. Louis, Mo., lecturing and giving tests, and is open for engagements for August and September. His address is care of A. A. Hamilton, East St. Louis, Illinois.

We are informed that W. Harry Powell, the renowned slate writing medium of Philadelphia, is meeting with great success in Hammonton, N. J., he will be present at the Neshaminy Falls Camp Meeting, from there will visit Lake Pleasant, Mass.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6:30 P.M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschil, Vice President; G. F. Rumrill, Secretary.

MRS. JAMES A. BLISS, the well known materializing medium, will leave Philadelphia for Onset Bay Camp Meeting, the early part of next week. She will hold materializing seances at Dr. Abbie Cutler's Cottage, on Wicket's Island. The friends should not allow this opportunity to pass by them to see their spirit friends "face to face."

From the *Herald of Progress* (England) of July 1st, we have accounts of successful seance with the two materializing mediums, Miss Wood and Mr. Sherill Hill. Various forms appear and pass round the circle; and one account records some experiments made in weighing the forms, or rather one form, the only one that consented to be weighed, and which was found to tip the beam at 37 pounds less than the weight of the medium (Miss Wood) who was then found to have remained securely locked in the closet; From all of which the narrator seems to have arrived at the conclu-

sion—how or why he does not tell us in his disjointed and rambling report—that if forms were to be seized and detained, they would in all cases be found to be the medium!

A SAD CASE OF OBSESSION.—Gertrude Roberts was killed by Delia Power in the Lougou Point Asylum, near Montreal, early on Monday morning. Both were patients and occupied the same room. During the night, Power, a religious monomaniac, fancied she saw a "frightful dragon," and to save herself and the other inmates killed it, as she thought, by pounding it on the head with a piece of board. The supposed dragon was her companion, Gertrude Roberts.

God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were given them, not lent? as if hours were waste creatures, and such as should never be accounted for; as if God would take this for a good bill of reckoning: Item, spent upon my pleasure forty years! These men shall once find that no blood can privilege idleness; and that nothing is more precious to God than that which they desire to cast away, time.—*Herald of Progress*.

The next annual meeting of the Pennsylvania Millers' State Association will be held in Pittsburgh during the time of the State Fair in September. The State Agricultural Society will allot a space of 50 feet by 170 feet with line shafting and motive power free for the display of machinery and mill supplies. This is the first time in this State that an opportunity has been afforded to millers to witness such a display of milling machinery in motion, and it is expected that there will be a large number of millers present from this and other States.

THIRTY years ago Dr. Herbert Mayo mentions that he had just discovered the following *Od* proof of the reality of mesmerism. Take a gold ring—the more massive the better, but your wife's wedding ring will do, if you are so lucky as to have one; attach the ring to a silk thread about twelve inches long; fasten the other end of the thread round the nail joint of your right forefinger; and let the ring hang about half an inch above the surface of the table, on which you rest your elbow to steady your hand. Hold your finger horizontal, with the thumb thrown back as far as possible from the rest of the hand. If there be nothing on the table, the ring will soon become stationary. Then place some silver (say three half-crowns) immediately below it, when the ring will begin to oscillate backwards and forwards, to you and from you. Now bring your thumb into contact with your forefinger, (or else suspend the ring from your thumb), and the oscillations will become transverse to their former swing. Or this may be effected by making a lady take hold of your disengaged hand. When the transverse motion is fairly established, let a gentleman take hold of the lady's disengaged hand, and the ring will change back to its former course. These effects are produced by the *Od* (or animal magnetic) currents given forth by the hands of the experimentors. Instead of silver, he says, you can suspend the ring over your left forefinger with similar results.—*Herald of Progress*.

MICHIGAN CAMP-MEETING.—The Michigan State Association of Spiritualists and Liberalists will open their second annual camp-meeting on the beautiful camping grounds of Goguac Lake, 1½ miles from Main street, city of Battle Creek, Mich., Aug. 12; closing Aug. 22, 1881. A full line of able speakers are engaged, as follows: For Sunday, Aug. 14, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, Ohio; Mrs. L. A. Pearson, Disco, Mich. Aug. 15, Geo. H. Geer, Minn.; Mrs. L. A. Pearson, Aug. 16, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, Aug. 17, J. H. Burnham, Geo. H. Geer, Aug. 18, M. Babcock, St. Johns, Mich.; A. B. French, Aug. 19, Dr. A. B. Spinney, Detroit, Mich.; Geo. H. Geer, G. B. Stebbins, Chicago, Aug. 20, Mrs. M. C. Gale, G. B. Stebbins, M. Babcock, Aug. 21, Dr. A. B. Spinney, J. Burnham, G. B. Stebbins. Aug. 22, at 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The forenoon of each week-day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent. Many valuable mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds. All railroads mentioned below will sell round trip tickets at two cents per mile each way from Aug. 11th to 22d, good to return any day till 23d. Chicago and Grand Trunk without a certificate. N. B.—Michigan Central Railroad; Grand Rapids and Indiana Railroad; Detroit, Lansing and Northern; and Detroit; Grand Haven and Milwaukee Railroads; require a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General supervisor of grounds, tents, privileges, etc., R. B. Cummins, of Battle Creek, Mich. Directors, B. F. Stamm, Detroit, Mich.; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer, Mrs. R. A. Shaffer, South Haven. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

LAKE PLEASANT CAMP MEETING.—The eighth annual camp-meeting of the New England Spiritualists Camp-meeting Association will be held at Lake Pleasant, Montague, Mass., from July 15th to September 5th, proximo. The speakers engaged or expected to be present are as follows: Mrs. J. T. Lillie, Philadelphia, Penna.; C. B. Lynn, Sturgis, Mich.; A. D. Criddle, Belvidere, N. J.; G. A. Fuller, Dover, Mass.; Mrs. N. J. T. Brigham, Elm Grove, Mass.; Prof. J. R. Buchanan, N. Y.; Mrs. F. O. Hyzer, Baltimore; Mrs. A. Burnham, Boston; J. W. Fletcher, Boston; Prof. Henry Kiddle, N. Y.; Mrs. C. L. V. Richmond, Chicago; Dr. S. B. Brittan, N. Y.; Mrs. N. J. Willis, Cambridgeport; Ed. S. Wheeler, Philadelphia; Dr. G. H. Geer, Detroit, Mich.; Prof. R. G. Eccles, Brooklyn; Mrs. Fanny Davis Smith, Brandon, Vt.; F. J. Baxter, Chelsea, Mass.; Dr. J. H. Currier, Boston; Jennie B. Hagan, South Royalston, Vt.; W. J. Colville, Boston; Mrs. S. A. Byrnes, East Boston; and Dr. H. B. Storer, Boston. Music will be furnished by the Fitchburg Military Band and Russell's Orchestra. Messrs. Lillie and Bacon, of Philadelphia, will give a grand concert in the Association Hall on the evening of August 4th. Among the noted mediums engaged to be present are Mrs. Ada Hoyt Foye of San Francisco, Dr. Henry Slade of New York, and J. Frank Baxter; the latter of whom is permanently engaged from August 22d until the close of the meeting. Pamphlets giving programme of proceedings and entertainments and schedules of railroad fares, and all other particulars necessary to be known by those desiring to visit and camp upon the ground, can be had by application to the office of MIND AND MATTER, 713 Sansom street, Philadelphia.

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Mrs. Crindle in Hartford.

[From the *Hartford Daily Times*.]

A small attendance at \$1.00 each, greeted Mrs. Crindle's materializing exhibition, in Allyn Hall lecture room, last night.

There was a small cabinet in one corner, a single movable frame work overhanging with dark cambric; inside were a chair and a large tin horn. After all had examined the structure and its surroundings, inside and out, the gas was lowered—on the ground that light interfered with materializations—and Mrs. Crindle entered the cabinet, against the entrance of which her son placed a table. The horn was soon thrust out, lying on the floor, and became vocal—a sort of song, given in a deep voice. Then white robed figure of a woman appeared, lifting the curtains on either side. It was followed by another, with a somewhat different arrangement of head dress and dress. The light was dim, and the countenance not clearly discernible to most of the spectators. A childish voice as of a little girl of five or six years was constantly rattling away in childlike fashion, calling some of the spectators by name, and also addressing "Mr. Gruft," the alleged spirit control or manager of the exhibition, the answers (as from him) being in deeper tone. There was a good deal of this conversation during the exhibition, the speaker or speakers being unseen. Several female figures appeared in succession, some being obviously taller than others, and one lifting on her arm a delicate lace veil—dotted lace, said a lady who was watching it. Then the figure of the little girl appeared, who was said to be a familiar figure at Mrs. Crindle's exhibitions. A tall figure of a swarthy hued, black whiskered man, his head reaching the top of the cabinet entrance, appeared and lifted the curtains—bent forward his face into the light, and in a gruff whisper spoke an Italian name, twice or thrice. His dress was all dark, except the shirt bosom. Two female figures, arrayed in white, appeared together, but said nothing. One female appeared who claimed to be the cousin of the husband of a lady who was pointed out in the audience. A frolicsome-inclined figure called Star-Eyes was among the appearances. There was a noticeable difference in the height of several of the figures, but the faces were not, except in two instances, distinct enough to show any strongly marked difference of face and feature. The last figure was that of an old woman, mostly in white, like the others; she accompanied some of the audience and young Crindle in singing, and as she uttered the last note she faded back into invisibility, and the medium, Mrs. Crindle, in the same instant, came out—rubbing her eyes and acting as if half awake. She was dressed, as when she entered the cabinet, in a dark cashmere dress. The time between the disappearance of the old-woman figure and the coming out of Mrs. Crindle was perhaps two seconds. It is said the entertainment will be repeated this evening. Were there no cabinet and more light these exhibitions would be more satisfactory—though there was no evidence of fraud in this case.

CHATTANOOGA, Tenn., July 11, 1881.

Editor of *Mind and Matter*:

I seat myself for the two-fold purpose of blending business and pleasure—first to thank you for the sample copies of your paper that you have sent me from time to time (I get it regularly now through the news agent here); but I am still sowing the seed and intend to do so just so long as I am compelled to remain in this earthly sphere.

But what I most desire to thank you for is this: your noble defence of honest mediums against the assaults of so-called Spiritualists whose chief aim is to pander to the prejudices of old theology, and for policy's sake, to gain a few damnable dollars and dimes will stoop to anything to accomplish their selfish ends. Few—yes, I repeat it, few persons in this part of the country have done more than I have for the glorious cause of Spiritualism. I have given up all for its sake, (and would do so again if I had it to do over); and notwithstanding all this, there are those in our midst knowing these facts, and calling themselves Spiritualists, and knowing the thorny path I have trod, and notwithstanding the loved ones gone before have told them to "stand firm and uphold him," a deaf ear is turned to their entreaties, and I am passed by on the other side. And it fills my heart with joy to know that a stranger, on whom I have no claims, has from time to time sent me his paper—MIND AND MATTER—to remind me that the pearly gates are yet ajar. May the good angels guide and keep you will ever be my constant prayer; and may the time soon come when all will know, as we know, that the so-called dead are ever with us to counsel and to bless. Keep on in your noble work, and remember the old and trite saying, "that the hog never looks up to him who thrashes down the acorns."

CHATTANOOGA, Tenn., July 11, 1881.

Editor of *Mind and Matter*:

We have had another seance with J. Schollenberger. How shall I describe to you a seance where peace and joy prevailed; not one opposing element came between the spirit world and a free full communion with loved ones long gone. We entered the seance room—four of us, beside the medium's mother. We told Jenny she need have no committee, but she immediately made us all know she was a pure, good medium by, in a merry mood, making us see every article she had on.

Then Dewdrop seated us and made a little speech to us before Jenny went into the cabinet. Then we sang low, quiet songs, and the dear ones came and showed their faces and hands, and talked so lovingly, so naturally, we could not bear to have them leave us, until eight had communicated, including the medium's guide. They talked so affectionately, so sincerely, they tried to soothe the comfort and direct us until a heavenly peace and joy filled our hearts, and we all felt we had made a visit to heaven or that heaven had come to us: not with any vague news either, but so tangibly that anybody could see and know for themselves the truth without trusting to another.

R. M. BESSEYER.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged	\$71.24
Mrs. E. S. Sleeper, San Francisco	3 74
W. A. Mosley, New Lyne, Ohio	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass	1 00
E. M. Jones, Philadelphia	2 50
A. Friend, Yuba City, Cal.	1 50
Benj. Keen, North Turner, Me.	5 00
Col. S. P. Kase, Philada.	10 00
A. Friend, San Francisco, Cal.	4 00

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

SALT LAKE, May 13, 1881.

FRIEND ROBERTS—Photograph received; thanks. "He is combative" is the comment of a friend upon looking at it. I, too, am called combative, yet I know that I do not love strife for its own sake. I sometimes question if it is the best way to overcome opposition, and as I do so, the reply comes both yes and no. Love is life, but we need more than life; we must have the wisdom and the strength to use it for the best good of all. The mother who is all love and tenderness toward those committed to her keeping, is the most positive, the most determined in opposing that which is not for their welfare.

The superstition of the ages needs strong blows; yet how to strike and at the same time protect the little ones, the love fibres of whose life are entwined therewith, is a question that it requires wisdom to answer rightly. To-day, as I talked with an aged Mormon woman, I was strongly reminded of this. Learning that I had not been in the city long, she asked when I came; upon being told, she remarked, "Oh, you came with the last company from Europe," and I must confess to a thrill of warmth about the heart as she thus claimed me as a sister in the faith. "I am not a Mormon," I replied; "still I do not feel unkindly toward them." She seemed a little disappointed, but my friendly manner gave her the courage to say, "I do not see how you can reject us if you believe the Bible."

Now, how could I tell that woman that the book she revered was fallible, was no more than other inspirational or symbolical writings? It would be like telling a loving child that his mother was not what she claimed to be. Oh, this mistake of the ages, this idea of the "Thus saith the Lord" authority, of the teachings of spirits, when backed by signs and wonders considered miraculous, because not understood.

The Mormons, as a body, are as honest, as conscientious a people as we have upon the face of the earth. Whatever has made them offensive in the eyes of civilization has been the result of blind reliance upon Bible authority. This reliance was taught them by the churches who now so bitterly oppose them. That Bible told them of the renewal of spiritual gifts in the last days; they were taught that the works that Jesus did were proof that he was sent from God as a messenger of divine authority; consequently, when they found those of this age who were possessed of like power, they naturally concluded that the "last days" had come, and that those possessing such gifts were the "sent of God" to direct them. And why should they not accept such as leaders? Surely, that which proves the authority of one who lived 1800 years ago, will prove the authority of those who live to-day, and so this people followed blindly and with implicit trust.

High and holy spirits must have held a restraining power, or the demons of selfishness who got partial control of the movement would have wrecked all, for never was there better opportunity for them to hold high carnival. The gifts of healing, of visions, of prophecy, of tongues, etc., were believed to be direct evidence of God's favor and what he commanded must be obeyed. If he gave orders that an apostate or a Gentile should die, it was right to kill him; if he gave orders to multiply the "holy people" by taking many wives, that must be done; if he demanded a tenth of all the people's earnings, to aid in building up Zion, it must be given; if success demanded perjury or treachery toward earthly rulers, then they committed perjury and betrayed their trust, for they, so they are taught, are under God's directions, and not amenable to earthly governments. Thus the trusting devotion of a good, a zealous people, has, through the false dogma of Bible authority, been perverted to the worst ends, and though variously modified, the same spirit runs in every vein of Christianity, *versus* humanity.

The opposition that this people met, the charges of fraud where they knew there was honesty and truth, forced them to defend, and gave no time for the requisite investigation, and under such conditions, that which was true at the inception became the prey to falsehood and assumption; honest mediums fell under the control of the designing, or, as a Spiritualist who believes in the purity of the original Mormon idea, said to me, "Lucifer got control," and so of mediums at the present time. Lucifer was getting control, and it needed a strong arm of defense and offence to protect sensitive ones. Such a defense has come through the columns of MIND AND MATTER.

I rejoice when I read of the success of Mrs. Crindle; but allow me to say to your numerous readers who are unacquainted with the facts, I honestly believe that but for the timely aid of MIND AND MATTER, this grand medium would have gone under; would have succumbed to the opposing forces. We are none of us omnipotent, even with the aid of spirits; and there was a time when her friends were quickened to new watchfulness by the evidence given in MIND AND MATTER of the plottings of Jesuitical power, and by their positive support they thus formed around her a wall of protection. I see in your last, a triumphant vindication of Mr. Keeler, and yet he was counted a fraud when here, and that by honest Spiritualists. But honesty of purpose is not all that investigators need; there must be such a knowledge of the law governing, that they themselves shall not defeat satisfactory results.

The Spiritualists here claim that they have been unfortunate in their phenomenal mediums; that those who have visited them have for the most part been frauds. I am satisfied that in some instances, at least, the cause of failure has been in themselves. Not that I would cast reproach upon the Spiritualists of Salt Lake,—not at all; but they are peculiarly situated. For the most part they have come out of the Mormon Church, and having trusted and been deceived, they require more evidence—require it for others—even after having convinced themselves: this being true, they watch and fear for results, even while hoping for the best; and can thus give the medium no positive support, and so far as earthly aid is concerned, he is left to contend single-handed against opposing forces at a time when a negative condition is necessary to success.

We must remember that mediums are psychological subjects, and when they become passive, as they must, to secure results, the strongest force that can be brought to bear, must rule. If, with honesty of purpose, there is sufficient knowledge to secure good conditions, the powers of good will prevail, otherwise there will be more or less of

failure till, through its educational tendency, the requisite wisdom is gained. The old saying that if we want God's protection we must keep on God's ground, is particularly applicable here.

Spiritualists must do something more than stand passively by and wait for the triumph for which they hope. They must give positive support, making their magnetic strength a wall of both offence and defence, when necessary. This would prevent the unnecessary expenditure of the forces needed for success. The way that mediums are treated, oftentimes is like the ancient method of testing witches. They were subject to that which ought to kill them; and if it did not, they were surely witches and death was the penalty; but if the tests were more than life could endure, they were pronounced innocent; but they were already dead.

There is an active and quite a good medium here, who has an idea that foreign mediums are not needed; "develop your own mediums," she says, "and not allow others to come in and reap the harvest." In this she and those who think with her are honest, but they fail to see that they have not outgrown their old Mormon exclusiveness. This class, together with the spirits in sympathy with them, perhaps without intending it, really bring an opposing force, thus aiding in the defeat of those who are then pronounced frauds.

The day has come when universality must prevail, and the idea that Salt Lake does not need foreign mediums is a mistake. True, there is plenty of mediumistic power here which should be developed, for the great outside world needs Utah's spiritual experiences, and Utah needs help from the outside in order to a rounded out life.

I will bring this letter to a close, with the following from the Salt Lake Tribune of May 17th; the writer is a man of brains, a scholar and a publisher, whose name we are not at liberty to give:

SPIRITUALISM AND SOME OF ITS EXPONENTS.

On Sunday evening, at the Institute, Mrs. H. T. Stearns delivered the third of her Sunday evening "inspirational" discourses.

This lady, recently from the East, is indeed a rare speaker. Judged by the words and thoughts which flow in full, rounded, large and logical periods from her lips (the proud, masterful, Champlain, Ciceronian head-shake ever and anon accompanying and enforcing her utterance) the least that can be said of this "trance speaking medium" is that she is a rare speaker and a most interesting study. We know of no lady on the platform with whom she is to be compared says Mrs. Emma Hardinge-Britten.

Another Spiritualist speaker, Hon. Warren Chase, from California, lectures this week at the Institute, commencing to-night. His lecture this evening is Evolution, Physical, Intellectual and Spiritual. Mr. Chase is en route East, having just ended his labors in the California Legislature. He has been in the spiritual lecture field for more than a quarter of a century. This gentleman was here and lectured five years ago. Mr. Chase is an elderly man; a hale, hearty specimen of a man; says he has taken no medicine for forty years, and is a tee-totaler. In his late address at the 33d anniversary of Modern Spiritualism, in San Francisco, Mr. Chase recounted interviews enjoyed with his deceased wife, who, he averred, has on several occasions appeared to him as palpably and familiarly as when she still lived and moved and had her being in mortal form.

Can such things be,
And overcome us like a summer cloud,
Without our special wonder?

Scarf or scepticize as we may, abler men than any we have (presumably have) hereabouts are not found in "the seat of the scorners," but upon "the anxious seat," among the deep, quiet, sturdy and not-to-be-sneezed-at investigators of these marvelous phenomena of Modern Spiritualism. Mrs. Stearns we know is more than well worth listening to and studying; and if Mr. Chase can substantiate his statement in respect to his deceased wife, he surely must be. The frauds of Spiritualism are patent and abundant. Zollner, Epes Sargent, Crookes, Wallace, and others, are sufficient evidence that the so-called phenomena of Spiritualism challenge the investigation, and enjoy the sympathy of the best minds and hearts in the world, and are not to be "whistled down the wind" with any superficial cry of "humbug." Exposers of Spiritualism have more than a fair field; are met with acclaim and bidden Godspeed. Exponents of Spiritualism should certainly have patient and respectful and candid hearing.

INDEX.

Dr. A. B. Dobson.

Mr. Dobson, the Maquoketa Spiritualistic Medium, was in town Friday evening of last week, and gave a seance at the residence of A. J. Monroe, Esq. The circle was composed of nearly a dozen persons, two-thirds of whom were total unbelievers in the Spiritualistic and mediumistic philosophy, and attended only through curiosity. The writer was not present, but from those who were, we learn that some of the communications received were startlingly realistic. The method of communication was by slate writing, both under the table and upon it in full view of all present. The slate used was double with hinges, so that it could be folded, and shut tightly together. Between the slates would be placed a small piece of slate pencil, about the size of a grain of barley. The writing would be made between the slats with incredible rapidity, while they lay upon the table, or were held in the hands of one of the unbelieving members of the circle. Some of the communications purported to be from departed spirits, concerning whose former existence here, the medium could have had no knowledge. One message was from a lady deceased to a young lady in the circle, accompanied with certain details and minutiæ that gave it a decidedly ghostly flavor. The same young lady had her skirts twirled and pulled so violently that when she reached home, she examined them with the expectation of finding them more or less torn. All in the circle received mysterious touches and taps on their limbs under the table. Among others was a message received, purporting to come from our friend, W. H. Walworth, who announced that he was contented with his situation, and concluded with the characteristic observation that there was no sickness there. All present at the seance were greatly astonished, and though the unbelievers are not yet converted to a belief in the Spiritualistic character of the phenomena, they freely confess the presence of an occult force, or element, which they cannot explain—a mysterious something not dreamed of in their philosophy.—*Monticello Express.*

We must remember that mediums are psychological subjects, and when they become passive, as they must, to secure results, the strongest force that can be brought to bear, must rule. If, with honesty of purpose, there is sufficient knowledge to secure good conditions, the powers of good will prevail, otherwise there will be more or less of



CHILDREN'S COLUMN.

GOLDEN HAIR.

[SELECTED.]

Golden Hair sat on her grandfather's knee,
Dear little Golden Hair, tired was she,
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Out with the birds, and the butterflies bright,
Flitting about till the coming of night.

Grandfather toyed with the curls on her head;
"What has my baby been doing," he said,
"Since she awoke with the sun from her bed?"

"Plty much," answered the sweet little one;
"I cannot tell, so much things have I done—
Played with my dolly and feeded my bun."

"And I have jumped with my little jump rope,
And then I made, out of water and soap,
B'utiful worlds, mamma's castles of hope."

"Then I have read in my picture book;
And little Belli and I went to look
For some smooth stones by the side of the brook."

"Then I came home, and I ate my tea,
And I climbed up to my grandpa's knee,
I am I as tired as tired can be."

Nearr and nearer the little head pressed,
Until it dropped upon grandfather's breast,
Dear little Golden Hair, sweet by thy rest.

We are but children; the things that we do,
Are as sports of a babe to the Infinite view,
Who sees all our weakness and pities it too.

God grant that when night overshadows our way,
And we shall be called to account for the day,
He may fin it as guiltless as Golden Hair's play.

And oh! when a weary, may we be so blessed,
As to sink like an innocent child to our rest,
And feel ourselves clasped to the Infinite breast.

A Brave Little Russian Girl.

I must honestly confess that little Sascha Yegorivitch was a very ugly little girl. She had a broad, flat face, light eyes, and hair plaited in a small pigtail, and bleached quite white from constant exposure to the sun.

"A very ugly little girl, you will say; and so she was, but she had a spirit and presence of mind that many pretty children would do well to imitate.

Sascha began to feel the cares of life at an early age. She was the daughter of poor parents, who had to work hard and constantly to gain a scanty living. Yegor Yegorivitch was a charcoal-burner, and went out to work every day in the pine forest which surrounded the little village of Viletna, in which he lived; his wife Maria spun fine white thread, and wove it into sheets and towels, which she bleached in the summer time on the strip of grass in the centre of the sandy village street. The Yegorivitch's hut was built of rough logs, the crevices filled up with lichen and dry moss. At its side stood a long pole, having a small box on the top with a hole in the front for the birds to fly in and out in the cold winter time, when, if the kind-hearted peasants did not provide this shelter for them, the poor little things would be frozen to death. The inside of the house was roughly furnished, the chief object of beauty being the brass "samovar" which stood in the place of honor on the long shelf which ran from one end of the room to the other. On each side were arranged the brightly painted wooden bowls and spoons; and the two glass tumblers out of which Yegor and Maria took their favorite beverage—tea.

There was a deal-table under the window, a few stools, the spinning-wheel, the large whitewashed stove, and the patron saint of the family—a gilt picture, which was suspended in one corner with a little glass lamp burning before it, which it was Sascha's duty to keep supplied with oil. Then under the table stood the great red wooden chest, which contained the holiday clothes of the family—the scarlet dress belonging to the house-mother, with its silver braid and white muslin "serafim," or garibaldi; the gay silk handkerchiefs which Sascha and Maria wore on their heads on Sundays; their best shoes, made of plaited bark; and Yegor's high boots with the red tops, which were the pride and joy of his heart; for though this little family were very poor, and Yegor was often heard singing (with a great deal of truth) a Russian song, in which a man informs himself that he has no money in his pocket; yet they managed to be always cheerful and good-tempered, and ready for any small amusement which came in their way.

On a certain cold day in January, when Sascha was about nine years old, a day so cold that nobody would have even put their heads out-of-doors if they could have helped it, Maria put on her fur "shuba" (long winter cloak), and tying a warm handkerchief over her head, she drew on a pair of leather gloves, and told her little daughter that she was obliged to go to a neighbor's to take some wool she had spun, and that she might probably return in the evening.

Sascha, who was well used to being left in charge of the house, went up to the double window as soon as her mother had shut the door, and began to wash off the delicate patterns which the frost had formed during the night; for Sascha wanted to peek out at the village street and see what was going on.

"There goes old Ivan," thought the child to herself, "in his great sheepskin coat. How warm he looks! I know he is going out with the other men to see after the wolves and bears; they get so savage, and have eaten three dogs. Why, only yesterday Ivan himself was out with his old 'Tulipan'; he missed him at a turn of the road, and when he came back the same way soon afterwards he found nothing but the poor dog's bones at the side of the road!"

Sascha had not time to feel lonely on that cold winter's day, for had she not a great many things to do? There was the stove to be filled with logs, and the new linen curtains to be hung to the small window; then she had her own dinner to see after, though it only consisted of a lump of black bread and some salted cucumbers; but to Sascha this seemed a pleasant meal, for she was a contented little soul, and, unlike some young people, she tried to make the best of everything, including the sour "kwass" (a sort of small beer), which is a favorite beverage, and which Sascha partook of on this occasion with a face of calm contentment.

As soon as it began to grow dusk little Sascha lighted a pine-torch at the stove, and placed it on a high iron stand which stood near the window; she then took down the "samovar," or tea-urn, and heated the water to prepare a glass of tea, a pleasant surprise to her mother, when she came in cold and tired.

You would not have thought Sascha looked ugly then, as she moved briskly about the room, her flat face seeming all one smile of good humor and satisfaction; for she kept thinking to herself—

"How glad father and mother will be to see a comfortable tea awaiting them, and the room so warm and tidy!"

Presently it occurred to her that she might as well see what kind of evening it was, so she went to the door and opened it. A great gust of icy wind rushed into the room, and, turning hastily around, Sascha saw something that made her heart stand still. The new linen curtains had blown right across the torch, and before the child could so far overcome her terror and astonishment as to do anything, they were blazing away merrily.

How many thoughts flashed through little Sascha's brain in the one moment that she stood irresolute by the half-open door? She knew how quickly a fire spreads in a Russian village, and that the other huts would surely be burnt, too, if theirs caught fire. Then all the men were gone after the bears, so there would be none even to try to put it out, supposing she were to give the alarm.

"I must do it!" whispered the brave child; and quick as thought she seized a knife from the shelf, and jumping on a stool, she began to cut down the burning curtains.

How the flames rose—higher and higher—but they had not caught the woodwork yet, as Sascha noticed with a feeling of intense thankfulness, while she worked away with all her little strength. One more cut, and she was able to tear down the drapery and rush with it—all in flames as it was—out of the open door into the snow beyond.

Little Sascha had never once thought of *self*, or of the great risk she had run; but now that her brave act was done, she saw that her dress was on fire, and with an agonizing cry for help, she sank on a drift by the side of the hut and fainted.

The poor child was not left long in the snow, as the returning hunters had heard her piercing cry, and hurried forward to see what was the matter. She did not die, though she was fearfully burnt on the head, arms, and hands, and looked a miserable little spectacle for many months after.

When I saw Sascha she was a grown-up woman, with an intelligent, sensible face, disfigured (as I thought, till I heard the story) by two ugly scars on his forehead and cheek.

You may be sure there were many of the peasants ready to give a description of her brave deed, for in Viletna she was looked up to as a perfect heroine; and I greatly delighted them by saying that perhaps some day I might be able to tell English children the story of this "brave little Russian girl."—*Chatterbox.*

A New Phase of Materialization.

OSWEGO, July 6, 1881.

Editor of Mind and Matter:

Gold formed from the elements, by "Sadie," a materialized Oriental spirit.

At the residence of Mr. Daniels, July 3d, in Mexico, N. Y., Mrs. Daniels and Miss Jennie Sykes, mediums, the manifestations of materialized forms, were, as usual, many and beautiful; several forms were recognized by their earth friends. Sadie, the beautiful Oriental woman, with several of her Oriental friends, men and women, were one of the sensations of the seance. Both mediums were brought outside of the curtain during the seance—entranced and a spirit standing by them. In past seances I had talked with Sadie in relation to her gold bracelets, and she as often affirmed that she made them, and that she could form anything in nature from the elements, and said I will show you how I make them; true to her promise, she came and stood beside me, and in the presence of all present (14 persons) she gathers from the elements, and forms in my hand a piece of gold, or metal, (apparently gold) about 3 inches long by half inch wide, and of the thickness of heavy tin—this she exhibited to each one of the circle, who handled, bent and twisted it; she then returned it to my hand, and a few passes from Sadie it disappeared from my sight, gradually dissolving, and returning to its original elements. The above statement could be attested by all present.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

PAPPUS AND THE SYNODIKON.—“SCHOLASTIC NESCIENCE” VENTILATED.

BY WM. EMMETTE COLEMAN.

“A groundless, gratuitous, absurd, ridiculous, evil-intended, silly, uncouth, shameless, ‘black lie,’ from first to last, inside and out!”—*Inquirer*, MIND AND MATTER, May 28, 1881.

“Baseless, silly, false and slanderous representation.”—*Inquirer*, MIND AND MATTER, May 28, 1881.

The above expressive, if not polite, combinations of adjectives fitly describe the sentiments of *Inquirer* in MIND AND MATTER of May 28, and I tender him my thanks for ransacking the vocabulary of epithets for contemptuous expressions that might fittingly describe his own palpable misstatements concerning myself and Mr. Davis. Before ventilating the puerilities in his ill-natured and disgracefully offensive personal attack, it is deemed best to expose the animus of *Inquirer*’s recent abusive effusions. What is it makes him rage and storm so at me? Simply this: For over two years he has cherished a feeling of bitter personal spite against me, for daring to criticize some of his absurd and abusive contributions to the *Investigator* and *Truth Seeker*. He hatched up false charges against me and published them in the *Investigator*, which paper would not allow any denial of or answer to them to appear in its columns, and at intervals ever since he has amused himself by ridiculing and slandering me in that paper. A few weeks since I published a few lines in a Liberal paper, sustaining Mr. B. F. Underwood in his exposure of the absurdities of some of *Inquirer*’s statements. He immediately revived an old falsehood concerning me, publishing it in the paper in which my few lines appeared, and also sends his first article on, “Who was Pappus?” to MIND AND MATTER, in which he ridiculed and disparaged me extensively. I published in the other paper a reply to his false charges, in which his falsehood is made manifest. This enrages him and he writes number two of his “Pappus” article, boiling over with expletive, epithet, misrepresentation and slander. It is not because he cares much who Pappus was, he merely uses MIND AND MATTER as a convenience in which to blackguard me. Personal spite, not desire for knowledge, is the animus of his so-called inquiries. MIND AND MATTER is not the only paper he makes a convenience of. In another paper this week, in an article wherein he calls his critics “dogs” (even heading his article “Dogs”), and myself a “cur,” a *canis minor*, “the animal,” etc., he coolly tells the editor that he subscribed to his paper only to get it to publish some articles of his, and if he allows any more controversy with him in its columns, he will drop his subscription to it. As long as he can make the paper a tool for his use, well and good; but if any one else is allowed the privilege of replying to him, “stop my paper,” he cries.

The question of the identity of Pappus does not call for any personal controversy; all such is needless and irrelevant. If *Inquirer* really were in search of information on the subject, why did he not publish a gentlemanly, courteous request therefor, instead of two columns of personal abuse and detraction, and having received my reply, if it proved unsatisfactory, why did he not point out the weak points (as he thought) in a respectful manner, and with fair and just criticism, instead of indulging in a two-and-a-half column tirade of billingsgate and falsehood unworthy of a gentleman or a scholar of his gigantic pretensions? It is to be hoped that the purely personal side of this controversy may cease, and that hereafter our irate brother will try and write like a gentleman, not like a bully and blackguard. It is a favorite pastime of his to try and make out other writers and authors “liars, calumniators, falsifiers, dogs,” etc. Within a few weeks he has called Jefferson a “liar,” John Adams a “meaner liar,” Webster a “liar,” Underwood a “falsifier,” and several other pet names, Denslow (author of *Modern Thinkers*) a “calumniator,” myself a “plagiarist and cur,” winding up by saying, “All men are liars—or nearly all.” That is, all except *Inquirer*.

Did *Inquirer* notice a short article in the *Investigator* last week, also signed *Inquirer*? I wonder if there is any connection between the two *Inquirers*. Now, our *Inquirer* has various pseudonyms over which he writes, and under one of these *noms-de-plume* he has published certain things concerning Jesus. This *Investigator* *Inquirer* calls on our MIND AND MATTER *Inquirer* (by his other *noms-de-plume*) to republish in the *Investigator* his remarks on Jesus. Putting this and that together, noting that both writers spell “*Inquirer*,” not “*Enquirer*,” this seems to me very like an attempt of our friend to procure a republication of his wonderful discoveries (?) in an objectionable manner. He writes a letter to himself, calling on himself to publish certain things; and by this means he serves up a rehash of his entire effusions in that paper—perhaps.

I am sorry to be obliged to repeat my denial of the oft-repeated statement of *Inquirer*, that I have endeavored to vindicate the truth of Mr. Davis’s remarks on the Nicene Council. When he says my sole purpose in writing my article in the *R. P. Journal* of February 15th, was to “excuse, apologize for and justify,” Mr. Davis statement, he says what he knows to be false; that is if he is not an idiot. No such purpose can be found anywhere in my article, and he knows it, and so does everybody else who ever read it. My purpose is distinctly stated in the article itself, and in my former reply to *Inquirer* in MIND AND MATTER; that is, to vindicate, not the truth of Mr. Davis’s statements, but to vindicate Mr. Davis from the charge (implied at least in Dr. Peebles’s remarks) of being the originator of the stories concerning the Nicene Council, to which exception was taken. I quoted Pappus and Eutychius, to prove that they had published similar stories long before Davis’s birth. I never accepted their truth and never endorsed them; on the contrary, I decided practically against them, and against Mr. Davis’s statements. I said that if any action was taken on the Bible at the Council, I was at “a loss to conceive why it should have been suppressed.” Was that trying to uphold Mr. Davis? I distinctly stated that the preponderance of evidence was against both Pappus and Eutychius, and that it was only possible that the Council did decide on the biblical canon, and was composed of more than 318 bishops. And so it is possible, though I think scarcely probable. The weight of evidence is so strong against both propositions, that I am convinced the stories are erroneous and legendary. Is this supporting Mr. Davis? I have great respect for Mr. Davis, and so far as I regard him in

the right I will support him; but I will not aid him or any other soul, not even my mother, wife, or child, in error or wrong. Personalities are nothing when truth and right are concerned. I will oppose an error of Mr. Davis, as readily as one of Mr. Burr or Mr. Peebles. The charge of “craw fishing” is as baseless as the other false charges of *Inquirer*. If I make an error, as soon as I discover it, I at once say so; I never “craw fish.” This, however, is one of *Inquirer*’s predominant characteristics. When proved in error he never has the manliness to acknowledge it, but evades and distorts the facts in the most approved “craw fishing” style.

As for the success of *Inquirer* in his fishing for data concerning Eutychius, it required no special skill in angling, to fish up the few facts concerning him published by *Inquirer*. He had merely to cast a line in the direction of McClintock and Strong’s Ecclesiastical Encyclopedia, volume 3, and there he had it. No great depth of scholarship required to discover who Eutychius was; but although he could thus find out a little about Eutychius, poor Pappus puzzled him. He searched Encyclopedias, but found nothing. Neither Appleton’s, Chamber’s, Britannica, Rees’, Peoples’, Globe, National, Penny, American, etc., says a word about Pappus. In despair then he turns to me. “Who can Pappus be?” he cries; “can you tell me, Coleman?” “Certainly I can” says I, and did. *Inquirer* thought he had me; he thought he was going to catch me,—that I had no more idea than he, who Pappus was,—but he was deceived, as he has been many times before. And one cause of his furious anger, as exemplified in his last article in MIND AND MATTER, is the thought that I was able to answer his wondrous conundrum. Really it does not take much trouble to answer such a simple question as “Who was Pappus?” Next time I want something a little harder, please. I like tough questions to solve, not such trifles as this one. I presume our brother is a little puzzled to know where I found out so much about Pappus. Well, to oblige him, I will tell him where he can find out a few little things about Pappus,—not one-third though, of the information I have published about him, but only a little. If he will look in volume 5, page 210, of the Nouveau Dictionnaire Historique, published at Caen in 1779, he will discover a few items about Pappus. Something concerning him is also contained in Fellus’s Dictionnaire de Biographie, though I obtained no information from this work there, upon.

Inquirer says I have “blundered most egregiously” in naming John Pappus, “a Dutchman,” as the Pappus referred to by Robert Taylor, who wrote in Greek about the Nicene Council, another instance of “scholastic nescience” on his part; it is he who has blundered so egregiously, as he found out after reading my addendum in MIND AND MATTER, May 21, in which I fully explain why the quotation in Taylor’s *Diegesis* is in Greek. How cheap he must have felt when he read that addendum, and found out how ridiculous he had made himself in his random talk about Pappus the Dutchman not writing Greek, etc. If you had only waited, Bro. *Inquirer*, a week or two longer till my addendum was printed, and not “gone off half-cocked,” and rushed madly into print about something you knew nothing about, you would have been spared the humiliation of having the wind taken out of your sails, as was done by that addendum. It happened that my addendum was published a week before your two and a half column display of “scholastic nescience.” So all your thunder was bottled up a week before you attempted to lighten.

Inquirer speaks of Robert Taylor quoting from the Synodicon, a Latin form of the Greek Synodikon—not necessarily Synodikon. I prefer to transliterate it Synodikon. The Greek letter Upsilon may be transliterated in English as either *u* or *y*—or some words one, some the other. In this case, as it corresponds to *y* in Latin and English, it should be rendered Synodikon. Does not *Inquirer* know that our letter *y* is simply the Greek capital Upsilon very slightly modified? For this reason the name of *y* in French is *Upsilon*, and in Spanish *Ypsilon*—that is, Greek *i*. In the more ancient Greek the Upsilon was pronounced *oo*, or like *u* in rule; but in the classic Greek it had been modified into a sound something like the French *u* or German *u* (*ue*, or almost like *ee* in English, as in feet). The Latin *u* or *oo* could not represent this sound; so the Romans annexed a new letter to their alphabet, the Greek Upsilon, the Latin and English *y*. The letter *y*, therefore, is a better transliteration of Upsilon, in many cases, than *u*; and in Synodikon the proper letter is *y*, not *u*. *Inquirer* is presumed to be a good Latin and Greek scholar, and talks a good deal of his new translations from old Greek and Roman writers; but it seems in this, as in all things else, his blunderings are conspicuous.

The reason the quotation of Taylor was in Greek was, that it was from a work by a Greek author, edited by Pappus, Taylor, who was one of the worst of blunderers, said Pappus said so and so; instead of which it was the unknown Greek writer of the ninth century, republished by Pappus. Pappus himself, however, does refer to this story in his Latin work giving an account of the documentary councils previously referred to. This little Synodikon has various titles among scholars. The original Greek title was Synodikon Periechon; Pappus called his Latin translation Libellus Synodicon. It was incorporated into Fabricius’s Bibliotheca Graeca under its original title. It was published in G. Voel and Henri Jutte’s Bibliotheca Juris Canon, Veteris, vol. ii., pp. 1106, et seq., under the title, Synodicon Veteris, (Old Synodikon). In my addendum I stated the volume and page where the Synodikon could be found in the first edition of Fabricius’s Bibliotheca Graeca. If *Inquirer* will look in the twelfth volume of the new edition of Fabricius, page 360 et seq., he will find it.

Perhaps after all this he may doubt if I have struck the right Pappus and the right Synodikon. I will now introduce evidence which perhaps he will not dare to question. One of the best ecclesiastical histories extant is Dr. John C. L. Gieseler’s, in five volumes. Dr. Gieseler is called, by Dr. Schaff, “a profoundly learned, acute, calm, impartial, conscientious, but cold and dry historian.” (Hist. Christ. Church: N. Y.: 1864: p. 26.) In naming his authorities for church history from A. D. 325 to 451, Gieseler includes the Synodicon Veteris, a short account of the councils up to the year 869; first edition; John Pappus; Argentorati, 1601; chap. 34 to 90.” It will be remembered that I said, in my addendum, that John Pappus published in 1601 (at Argentorati, where all his books were issued) the Synodikon, containing an account of all the councils. This Gieseler confirms. It seems that the original writer only

included the councils up to the eighth century; but a second writer continued the work up to the year 869, including the general council held that year. Will *Inquirer* now say I have made an “egregious blunder,” and named the wrong Pappus? Is not the blunder on his side, in berating me for telling the truth? Moreover, I have another to quote, referring to this same old Synodikon. There is one work in the world of which *Inquirer* is supposed to have an exhaustive knowledge,—the Ante-Nicene Library. For years he has been publishing articles based largely on quotations from it, and he has several times boasted of a copy of this “rare” book, as he calls it; a book so rare that it can be found all over America and England, and yet its exclusive possession he seems to claim; for he has several times charged me with plagiarizing from him, because I quoted from it seven lines, which seven lines are also quoted by him in one of his many writings.

In volume 20, page 267, of the Ante-Nicene Library, we are told that the *Libellus Synodicon*, chapter 27, gives us data concerning the “disputation” of Archelaus with Manes, the heretic. So we see that the Synodikon is well known among ecclesiastical scholars, although the learned church antiquarian, *Inquirer*, was in complete ignorance both of it and its editor, John Pappus. More “scholastic nescience.” It is to be hoped our erudite brother will not go back on his own special authority, the Ante-Nicene Library.

Inquirer has also “fished up” some tales from the legendary lore of the Nicene Council; but it required no dexterous piscatorial exercise to accomplish that, either. All he had to do was to throw out his hook and haul up a certain well-known volume, and lo! he found in it the whole of the stories narrated by him. He gives us a 16-line account of the signing of the decree of the council by two dead bishops. It was taken word for word from page 267 of Dean Stanley’s History of the Eastern Church. Stanley derived it from the Ecclesiastical History of Nicephorus Callistus, book viii., chap. 23—a work written in the fifteenth century. His account of the 317 bishops, when counted, turning into his next neighbor, is taken almost verbatim from page 268 of Stanley. Stanley derived it from volume i., page 523, of *Spicilegium Solesmense*, published in quarto in 1853, edited by J. Pitre. The *Spicilegium Solesmense* is a collection of fragments from the second to the fourth century, and this 319 bishop story, therefore, dates back to the century in which the council was held. The story was “preserved in the Alexandrian Church, as derived from the courtiers of the palace” in which the council was held. Perhaps *Inquirer* will wonder where I discovered all this about the *Spicilegium Solesmense*, since Stanley says nothing about its contents or publication. It is doubtful if *Inquirer* will know what the abbreviation “*Spicilegium Solesmense*” signified (this is all Stanley gives) till after he reads this “Scholastic nescience,” you know. *Inquirer*’s statement that the story of the inspired volumes jumping on the holy table at this council is an “old tradition,” is also borrowed from Stanley, p. 257. Stanley bases his statement on vol. ii., p. 849, of J. Dom. Mansi’s *Sacrorum Conciliorum Nova et Amplissima Collectio*; Florence and Venice, 1759 et seq.; 31 volumes, folio; as Stanley simply refers to this book as “Mansi,” or “Mansi’s Councils.” I leave to *Inquirer* to find out my further sources of information thereupon. Of course these legends are all false, and I take no more stock in them than does *Inquirer*; and I hope he will cease all further attempts to make me out an apologist for or believer in such superstition.

Inquirer, as I suspected, declines to inform the world what Baroilius, Nicephorus, Peruginus, Hilary, Rufinus, etc., have to say about the Nicene Council, leaving it for me to do. I am afraid he cannot do it—he virtually acknowledges his inability, since he says no one in America ever read all those books except Kersey Graves. Perhaps *Inquirer* is mistaken. I think that certain learned ecclesiastical historians like Dr. Schaff and Dr. Murdoch may have read them. In fact, I have read a number of them, and of the rest I have read in other authors quotations from, synopses, and reference to them sufficient to enable me to tell pretty well what they are. Suspecting *Inquirer* would decline the task (from incompetency, perhaps) I did not wait to see whether he would accept or not; so, some few weeks since I sent to the *R. P. Journal* an article, in replication to Mr. Graves, telling what I do know about the testimony of those dozen or so authors concerning that Council, and I will soon prepare a second article embodying further information. I presume these articles will be published in that paper in due time. Among the works I have consulted concerning the Council are the ancient ecclesiastical histories of Socrates, Sozomen, Theodore, Philostorgius, Eusebius (Life of Constantine), Rufinus, etc.; accounts thereof in the writings of Athanasius (one of the participants), Ambrose, Hilary, Epiphanius, Sabinus, Jerome, etc.; the modern historians, Gibbon, Milman, Mosheim, Gieseler, Schaff, Stanley, Butler, Hase, Stebbing, Neander, etc.—everything available in fact. I think, therefore, that I have got to “bottom facts,” so far as attainable.

Concerning pseudonymous writers, I would say that my criticisms were directed against those making personal attacks, particularly false and slanderous attacks, such as *Inquirer*’s against myself and Davis. If he had published a letter of inquiry only, devoid of personal abuse and ridicule, his signature “*Inquirer*” would have been strictly legitimate; but to slander another anonymously or pseudonymously is a coward’s trick, no matter who does it, Thomas Paine or anybody else. I would as soon “presume to brand Thomas Paine as a coward,” if he were one, as I would *Inquirer*. Paine wrote anonymously in favor of truth and right, as have many other good men; but to write anonymously in the interest of villainy or vice, falsehood or slander, is cowardly and unmanly. *Inquirer* truly says his name would not add any weight to his articles; his not no other name could redeem them from the effects of their own moral putridity. One of the best minds in the liberal ranks has very recently told *Inquirer*, in another paper, that, judging from the offensive character of his writings of late, *Inquirer* must be experiencing the pangs of damnation in a literary sense; and verily the tone of his articles in MIND AND MATTER indicates that the writer must have been in close proximity to the infernal region when he composed them. Reform, *Inquirer*, reform; repent, in sackcloth and ashes; you may perhaps yet be saved. For heaven’s sake, don’t stir up Pappus any more; for the more you agitate the deeper you sink in the mire and slime. Allow me, in conclusion, to suggest

that a retraction and apology from *Inquirer* will be in order for the various misrepresentations and slander he has indulged in against me in MIND AND MATTER,—particularly his oft-repeated statement that I endorsed the truth of Davis’s and Pappus’s statements, and that I egregiously blundered in naming John Pappus as the one concerning whom he inquired.

Presidio of San Francisco, Cal.

P. S.—Another confirmation of the truth of my statements concerning Pappus and the Synodikon has just met my eye. In a New York literary weekly called *Good Literature*, devoted exclusively to subjects of literary interest, issue of May 28th, in response to the query, “Who was Pappus that wrote concerning the inspired books jumping on the table at the Council of Nice?” the editor says that “a Boston correspondent who has learnedly investigated the subject,” writes that John Pappus was a German Protestant theologian, born in 1549, died in 1610, etc., pretty much as I gave it in MIND AND MATTER. He also says, “In 1601 he published in Strasburg, with a Latin translation, an anonymous manuscript, written as late as 870, in which first made its appearance the legend of the inspired books of the New Testament jumping upon the communion table at the Council of Nice, A. D. 325.” Does *Inquirer* still insist I made an “egregious blunder” in naming John Pappus as the Pappus inquired after? W. E. C.

KIND WORDS.

Francis Rice, Greigsville, N. Y., writes, with renewal: “MIND AND MATTER is an essential part of my weekly subsistence.”

Henry Mullen, Corning, Arkansas, writes with renewal: “I think that you publish one of the best spiritual papers ever published.”

F. E. Phelps, of Newton, Iowa, writes, with renewal: “Please find enclosed \$2, for which send me your paper; I cannot do without it.”

L. A. Thornton, Windsor, Ontario, writes: “Your more than welcome paper comes like dew of heaven to my hungry and thirsty soul; long may it live and thrive.”

Thos. Lindsay, Findlay, Ohio, writes with renewal: “I am an old man; don’t know that I shall live the year out, but I intend to take MIND AND MATTER as long as I can see to read.”

Marshal Curtis, of Oakland, Cal., writes, with renewal: “When I sent the last remittance my health was quite poor, but I am quite as well now as then and may last another six months may be, no one knows how long. Please send all back numbers, I want to keep your paper while I live.”

David Edgar, of Greenville, Pa., writes, with renewal: “I like your paper very much, and the stand you take against dough-faced Spiritualists that are trying to get some of the loaves and fishes by creeping under the wing of the mother of Harlots. Verify, you give them their deserts.”

Wm. Hart, of Kirksville, Mo., writes: “Sample paper received some days since. Am much pleased with it, although not a Spiritualist, yet a full believer in the phenomena, and may be fully convinced of the source some time hereafter. Your paper deserves a wide circulation. I enclose — for a subscriber.”

A. A. Fuller, Van Buren, Mich., writes with subscription: “I as well as many others have been seeking for bottom facts for thirty years, and I have seen no fairer prospect along the way to reach them than by the light that shines through MIND AND MATTER; pure Spiritualism without the side issues,—not weeding out but encouraging our mediums the hope of the world.”

Geo. H. Booth, Lowell, Mass., writes: “I enclose one dollar for six months subscription to your paper. I am glad that such a paper is on the wing—that is, on the wings of love and peace, and enlightenment to blind and ignorant humanity in Spiritual things, opening the way for better things to come temporally and spiritually. I sent to Mrs. Dr. Cutler for an amulet, with which I feel perfectly satisfied. I think they are to the purpose for which they are advertised. They are admirable apart from the spirit message given with them.”

Judge A. Hammond, Hot Springs, Ark., writes, with renewal: “I am anxious not to miss a number, especially on account of the spirit communications concerning our ‘sacred writings.’ This is a field of investigation deeply interesting to the ‘Christian world,’ and all who want to know the ‘bottom facts’ of our inherited great Christian fraud. I have long wanted to have a more intelligent class of communications from older and more advanced spirits: on this subject your paper is giving me great satisfaction. After this subject is exhausted, why may we not expect something on other matters of deep interest to humanity? If the angels are to be our teachers, why cannot they commence now? Perhaps our religions have spoiled us for the harmony of truth; so that we must first get rid of our religions before we can make progress in truth and knowledge, or before the intelligent angel world can come with any fair chance